



**CREATIVE UNIVERSITY**  
LAUREATE INTERNATIONAL UNIVERSITIES

2016

**FERNANDA VOGT**

**DESIGN THINKING IN THE THIRD SECTOR:  
A STUDY APPLIED TO SOCIAL PROJECTS**



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Dissertação apresentada ao IADE-U Instituto de Arte, Design e Empresa – Universitário, para cumprimento dos requisitos necessários à obtenção do grau de Mestre em Design Management, realizada sob a orientação científica da Doutora Pirjo Annikki Haikola, Professora *Assistente* do IADE.



I dedicate this work to my eternal fighter, my dear mother. Furthermore, I also dedicate this work to the person that taught me the value of words and to always chase my dreams, despite of everything. Thank you Opa for being a such good person to me.

I love you both from all my heart.

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## **ABSTRACT**

This Master's dissertation aims to investigate the contribution of design thinking in the context of social projects in the Third Sector. In order to discuss and propose actions mediated by this innovative tool, the dissertation will consist of two parts: the theoretical analysis of methodologies and methods, and a case study. The case study analysis intends to reveal opportunities to use design thinking methodology in a social project of the Third Sector, and possible increase engagement with the community, range and impact.

For such purpose, this dissertation presents a qualitative exploratory approach, which includes a literature review, offering theoretical support for the object of study; a complementary phase with interviews, document analysis and questionnaires; a case study with a Third Sector Organization - the Scouts of Brazil - to verify the contribution of design thinking methodology into social projects and the proposal of a new process, based in the methodologies of design and innovation for projects made by this sector.

**KEYWORDS:** Design thinking; Third Sector; Innovation; Social projects; Scouts of Brazil.

## INDEX

Index of figures and tables	7
1. Introduction	11
1.2 Design and the Third Sector	11
1.3 Objectives	13
1.3.1 Specific objectives	13
1.3.2 Dissertation's structure	14
2. Theoretical Foundation	17
2.1 A brief evolution of design methodologies	17
2.2 A brief history behind design thinking	17
2.3 Design Thinking	21
2.4 Design thinking methodology	24
2.5 The Third Sector	26
2.4 Design Thinking and innovation	28
2.5 Conclusion of theoretical foundation	31
3. Methodology and Methods	33
3.1 Introduction	34
3.2 Research questions	34
3.3 Research design	35
3.4 Literature review	37
3.5 Data collection methods	44
3.6 Work plan	50
4. Scout Movement	52
4.1 The Scout Method	54
4.2 Scouts and the community	55
4.3 The Scout Project	57

5.	Case study: Scouting in the Amazon rainforest	62
5.1	Drug dealing In the Amazon Trapezium Region	66
6.	Data and analysis from the Scout case study project	70
6.1.1	Video	76
6.1.2	Questionnaire	87
7.	Suggestions for an improved methodology for social projects	100
7.1.1	Suggestions for social projects	102
7.1.2	Process	104
8.	Conclusions	102
9.	Bibliography	104
10.	Appendix	108

## INDEX OF FIGURES AND TABLES

Figure 1	Work plan of the dissertation	15
Figure 2	Problem evolution	19
Figure 3	Different ways of describing design thinking	24
Figure 4	Design thinking methodology and convergence – divergence process	25
Figure 5	Design Thinking and innovation	30
Figure 6	Design thinking in flux	32
Figure 7	Process flow of practice-based design research	36
Figure 8	Major phases of design inclusive research	37
Figure 9	Human-Centered Design Methodology	39
Figure 10	Design Thinking Methodology	40
Figure 11	Social Innovation Methodology	41
Figure 12	Social Transformation Methodology	42
Figure 13	Scout Project Methodology	43
Figure 14	Data collection methods	46
Figure 15	Data collection techniques and procedures	48
Figure 16	Work plan	50
Figure 17	Elements of the Scout Method	54
Figure 18	Level of expertise in a Scout project	59

Figure 19	Scout Project Methodology	60
Figure 20	Amazon Region	63
Figure 21	High Solimões area, Amazon	64
Figure 22	Municipalities with the largest Indigenous Populations in the Country – 2010	65
Figure 23	Triple border space between Brazil, Colombia and Peru	67
Figure 24	Scouting's working area in Amazon rainforest	71
Figure 25	High Solimões' Scout Groups – according to the Institution's Registers	72
Figure 26	Project disbursement schedule	76
Figure 27	Ticuna's village, Scout activities in Tabatinga	78
Figure 28	Interviewed people from Tabatinga	79
Figure 29	Scouts of Atalaia do Norte	82
Figure 30	Interviewed people from Atalaia do Norte	83
Figure 31	Benjamin Constant city	85
Figure 32	Interviewed people from Atalaia do Norte	87
Figure 33	Analysis questionnaire case study – first theme	92
Figure 34	Analysis questionnaire case study – second theme	94
Figure 35	Analysis questionnaire case study – third theme	96
Figure 36	Analysis questionnaire case study – fourth theme	98
Figure 37	Process steps for social projects	103
Figure 38	First phase: Observation	105
Figure 39	Second phase: Interpretation	106

Figure 40	Second phase questions	107
Figure 41	Third phase: Co-creation	108
Figure 42	Example of visual tool: the project tree	109
Figure 43	Fourth phase: Implementation	110
Figure 44	Fifth phase: Evaluation	110
Figure 45	Sixth phase: Celebration	112
Figure 46	Table synthesis - process for social projects	112



## CHAPTER 1



# INTRODUCTION

“We recognize that design has its own distinct intellectual culture; its own designerly ‘things to know, ways of knowing them, and ways of finding out about them’ ” (Cross, 1999, p.7).

Our world is constantly changing. Technologies are more abundant, societies more complex and companies are struggling to survive. In relation to design the situation is no different. As Bourdieu (1977) states, to study the field of design is necessary to study the world within which the designer works. With its expansion and evolution, the design field was attained in the same manner, moving from a process applied only to physical objects to a broader field.

As design has moved from focusing mainly on products, it evolved to incorporate different goals and design process methods, eventually leading to *design thinking* as one new methodology. This new approach - different from the previous ones - was created to extend design to other areas of practice and professions, exploring scenarios, cultures and methods. According to Kolko (2015), the set of principles of design thinking – empathy, prototyping, and tolerance for failure – is the best tool known today to create interactions between designers, users and stakeholders, developing a high-impact solution. In this methodology, consumers are encouraged to see the challenges more holistically, contributing with ideas, insights and opinions, based on their experiences, relations and realities.

Design thinking principles have crossed today the boundaries between public, for-profit, and nonprofit sectors, working with people from both design and non-design backgrounds in real, complex and intangible challenges, involving and engaging them to adopt an innovative perspectives, ideas and experiences. Because of that, design thinking “disruptive, creative approach can help organisations to think in a radically way” (Bailey and Warwick, 2011, p.5).



## DESIGN AND THE THIRD SECTOR

With the evolution of the world, complex and wicked problems are becoming more common in our society and in all sectors, including the Third Sector. To embed new services and create sustainable organizations, new ways of working are often

necessary, and design has a lot to offer in this changing culture. According to recent studies (Blyth and Kimbell, 2011; Bailey and Warwick, 2011), design has the power to stimulate or drive innovation, transforming organizations and even societies. In the context of social issues, from a Design perspective, it helps to “bridge the gap between deductive and inductive thinking” (Bailey and Warwick, 2011, p.4).

The work of the designer - in this scenario - is to be prepared to adapt the design process into services and projects that can attend the necessity and make a positive change into the consumer's life. In some cases, the designer's role can be just to identify problems and co-create with local leaders and future beneficiaries (Vianna et al, 2012).

Using design methods and approaches in the Third Sector, organizations are encouraged to see new ways of working with and for the community they live in, developing products and services with more impact, which leads to social innovation. Although the proved results of the collaborative work between design and the non-profit sector, we still see some barriers in its implementation, owing to the nature of the Third Sector systems and problems, the higher stakes for failure and limited resources. This generally occurs because transformative innovation always involves some risks, in which there is no way to guarantee a good final outcome, which is a problem for non-profits. Also, as Bailey and Warwick (2011) report, “when we think about design outside the Design Community, there is often insufficient understanding of the role Design can play.” (Bailey and Warwick, 2011, p.4). This lack of understanding by non-designers often fail to comprehend that the design approach can help those organizations to understand the needs and demands of their customers, transforming it on tangible outcomes.

The same thing occurs to the implementation of design thinking in those sectors. Besides the unique aspect of the Third Sector “as its ability to work with its costumers and empowered them; often turning them from services recipients into service provides” (Corrigan apud Bailey and Warwick, 2011, p.5), the methodology is not always used in the same way, and sometimes the steps are not undertaken sequentially, what may be seen as chaotic for the first time. According to Brown and Wyatt (2010), projects may loop back through inspiration, ideation, and

implementation more than once as the team refines its ideas and explores new directions. But over the life of a project, “participants come to see that the process makes sense and achieves results, even though its form differs from the linear, milestone-based processes that organizations typically undertake” (Brown and Wyatt, 2010, p.5).

This means that, as being a methodology that empowers people – due to its human-centered and participatory nature - helping them to add value to their own lives by being active actors in their community, firstly we need to change this culture that design thinking is confuse by giving them simple and real tools to make it possible. Only from this change of perception, we can create a greater impact on the third sector, helping them to enhance their capabilities.



## OBJECTIVES

The general objective of this master's dissertation is to investigate the contribution of design thinking methodology in the context of social projects of the Third Sector. For this purpose, a Non-Governmental Organization (NGO) - the Scouts of Brazil - will be used as a case study.

The Scouts of Brazil is a centenary educational youth Institution that works with social projects in which young people are empowered - through an exclusive educational method - to become active citizens and leaders of positive change in their communities. Owing to the author's collaboration with the Institution, it was proposed to use one of the occurring project as a case study, to analyze if the design thinking methodology can aggregate more value to the existing and futures projects.



## SPECIFIC OBJECTIVES

- To help non-profit organizations to understand the value of design thinking in social projects;

- Analyze one social project made by the Scouts of Brazil - as a case study  
- studying its impact, engagement with the community, challenges and successes;
- Suggest in which phase of the case study the implementation of design thinking methodology could be useful in a social project;
- To present a new perspective approach to social projects through the design thinking methodology, adapted to the reality of NGOs.



## DISSERTATION'S STRUCTURE

Aiming to contemplate the objectives described above, the present study is structured according to the following figure:



WORK PLAN

INTRODUCTION

Presentation of the objectives

THEORETICAL PHASE

A brief evolution of design methodologies

Participatory Design

User-Centered & Human-Centered Design

Design thinking

Design thinking Methodology

Social Innovation

Conclusion

METHODOLOGY

Research questions

Research design

Literature review

Data collection methods

PRACTICAL PHASE

CASE STUDY

Survey and interviews

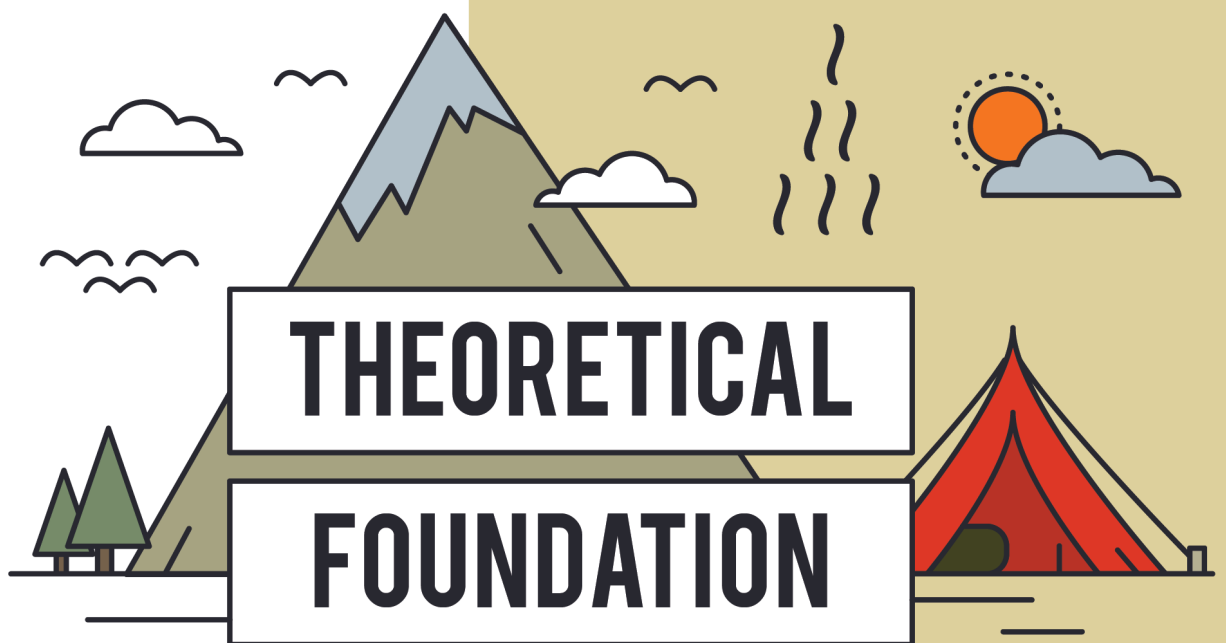
Analysis

- Primary and secondary data
- Interviews with voluntaries, professionals and application of questionnaires
- Result analysis

PROPOSAL  
SECOND PHASE

CONCLUSION

## CHAPTER 2





## A BRIEF EVOLUTION OF DESIGN METHODOLOGIES

“Before we can properly study how designers think, we need to develop a better understanding of the nature of design and the characteristics of design problems and their solutions” (Lawson, B., 2005, p.15).

The design we practice today is not the same that was practiced decades ago; there has always been an evolution of its characteristics and methodologies. For a long time, people have identified design with forms and visuals (“object-centred”), rather than as a way of thinking and making things behind the forms - or the decisions made during the process. More than never, we see that the deep knowledge of the customers and stakeholders is increasingly important in order to “reframe the business challenge wholly through the eyes of the ultimate end user and establish a human context for innovation and value creation” (Fraser, 2009, p.58).

And with this evolution, the process of thinking has changed. There was an evolution in the way the designer addresses the problems seen and felt by people, identifying barriers and finding ways to pierce them. Before this, the process was focused on the matter, the result, and there wasn't interference or communication with the final users. They were only the product or service recipients, not being involved in the problem solving process.

With the evolution of methodologies and problems, a holistic approach to the design process is required, in which the designer "emphasizes collaborative work between multidisciplinary teams that bring diverse visions and offer different interpretations of the issue and thus innovative solutions" (Vianna et al, 2012, p.13). Throughout this process - often nonlinear and multiphased - several learnings are acquired, in which the designer "is always experimenting with new ways and open to new alternatives: the error generates learnings that help him to map out alternative directions and identify opportunities for innovation" (Vianna et al, 2012, p.13).



## A BRIEF HISTORY BEHIND DESIGN THINKING



Herbert Simon, in his book *The Sciences of the Artificial*, was one of the first scholars to describe the design as a core human activity. According to Dorst (2004), in Simon's vision, "design is viewed as a rational search process: the design problem defines the 'problem space' that has to be surveyed in search of a design solution" (Dorst, 2004, p.3).

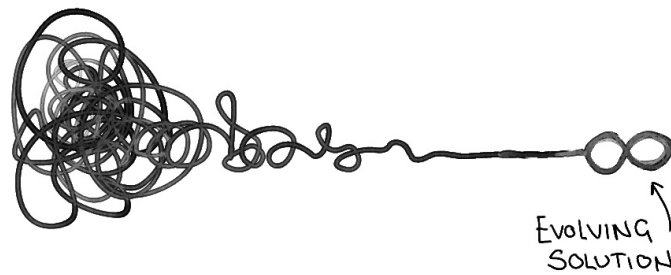
Simon continues his thinking with the idea that today we live in an artificial world, a man-made world, in which the professions that reconstruct and product this artificial world reflects the act of designing. According to him, design is described as a "systematic process aiming to improve artificial environments into 'preferred' outcomes" (Simon, 1996, p.111).

Simon believed that large-scale problems require an evolving design process, one that is apart from final goals. To him "A paradoxical, but perhaps realistic, view of design goals is that their function is to motivate activity which in turn will generate new goals" (Simon, 1996, p.162).

In his paper *Dilemmas in a General Theory of Planning*, Rittel and Webber (1973) are the first to discuss about the so-called wicked problems. According to the authors, a wicked problem is classified as unique, ambiguous and has no definitive solution (Rittel and Webber, 1973). To the authors, each 'wicked' problem is entirely unique and so is the process too, and that open and ambiguous problems could require a more creative approach – instead of a scientific one.

Besides, the authors claim that there isn't one solution to resolve a problem, but an alternative to solve it, since a problem never remains the same, it's always changing and evolving according to the evolution of the world and society. To them "part of the art of dealing with wicked problems is the art of not knowing too early which type of solution to apply" (Rittel and Webber, 1973, p.164).

Figure 2: Problem evolution



Source: Di Russo, 2014

In his book *Design for the real world: Human Ecology and Social Change*, in 1972, Victor Papanek argues about the obligation and responsibilities of design. To him, “design must become an innovative, highly creative, cross-disciplinary tool responsive to the true needs of men. It must be more research-oriented, and we must stop defiling the earth itself with poorly-designed objects and structures” (Papanek, 1985, p.4). To the author, it’s important for the design to have this shift from a product driven perspective to use its knowledge and approach into wider problems, attending the fundamental human needs “recent design has satisfied only evanescent wants and desires, while the genuine needs of man have often been neglected” (Papanek, 1985, p.15).

“The natural sciences are concerned with how things are, design on the other hand is concerned with how things ought to be” (H. A. Simon, 1969, apud Cross, 2000, p.51).

Since the first change of mindset and discussion about design processes and methods, there was a maturation period from the academia and researchers on the developed concepts. But new thinkers came to change the situation, continuing the work started in the 60s, and settled as great thinkers today, as Nigel Cross (1999), Buchanan (1992), Schön (1982) and other academics. According to Di Russo (2016):

“These key figures advocated for interpretations of design methodology that shift away from the formulaic logic behind a science of design established during the first generation of design theory. Instead, these theorists explored the cognitive aspects of the design process: the ambiguous, intuitive and human characteristics” (Di Russo, 2016, p. 22).

Nigel Cross, in his book *Design Thinking*, states that the process of design is intuitive. To him, the designer's thinking is not based upon conventional forms, it "is abductive: a type of reasoning different from the more familiar concepts of inductive and deductive reasoning, but which is the necessary logic of design" (Cross, 2011, p.10). To Cross, generate proposals, make decisions and understand the customer is something 'intuitive' for the designers, perhaps because of the experience that he has gathered during the years, responding to determined situations that are familiar (Cross, 2011).

Donald Schön, in his book *The Reflective Practitioner*, refuses the idea that design needs to be grounded in science to be taken seriously. To the author, design is a unique practice through cognitive reflections and explanations on its process (Di Russo, 2015). For Schön, it is of summary importance the framing and contextualization of the problem rather than focusing on its process. His point was to allow designers to best understand how to approach the problem, instead of focusing on its problem-solve. He justifies his position by stating "when ends are fixed and clear, then the decision to act can present itself as an instrumental problem. But when ends are confused and conflicting, there is yet no 'problem' to solve" (Schön, 1982, p.41).

Richard Buchanan, in his widely known paper, *Wicked Problems in Design Thinking*, describes design thinking as a 'liberal art'. According to this concept

"no single definition of design [...] adequately covers the diversity of ideas and methods gathered together under the label. Indeed, the variety of research reported in conference papers, journals articles, and books suggests that design continues to expand in its meaning and connections, revealing unexpected dimensions in practice as well as understanding" (Buchanan, 1992, p.5).

To the author, design works in a very wider field, acting in many sectors of art and science, and so is with design thinking. Because of this broad dimension of work, we need to gain a deep understanding of this methodology before applying it. By this, we can benefit others and ourselves in order to create a better cooperation to solve big and intangible problems. The greatest importance of this paper to the time is the connection that Buchanan makes with design thinking to the concept of innovation,

explaining that its creation is when “the initial selection is repositioned at another point in the framework, raising new questions and ideas” (Buchanan, 1992, p. 11).



## DESIGN THINKING

There is no area of contemporary life where design is not a significant factor in human experience (Buchanan, 1992, p.13).

Design thinking has always been involved in paradoxes and contradictions (Rittel and Webber, 1973; Rowe, 1987; Buchanan, 1992; Kimbell, 2011), but also created great fascination to academic researchers (Simon, 1969; Di Russo, 2016). Various scholars have tried in many ways to explain this process.

“Design thinking and the designers who say they practice it are associated with having a human-centered approach to problem solving, in contrast to being technology – or organization – centered. They are seen as using an iterative process that moves from generating insights about end users, to idea generation and testing, to implementation. Their visual artifacts and prototypes help multidisciplinary teams work together” (Kimbell, Lucy, 2011, p.287).

When design thinking as a term was popularized more than a decade ago, it gained attention in a wide range of contexts, especially for companies striving to innovate. The popularized concept aims to define and communicate in a simple way the research and thinking process of designers. As addresses Kimbell (2011), “the term design thinking that became prominent over the past five years emphasizes the intangible work done by designers” (Kimbel, 2011, p. 289).

This simplification and popularization is based on extensive research done over the decades. (Buchanan, 1992; Cross, 2010; Dorst, 2010; Kimbell, 2011; DiRusso, 2016). As Lucy Kimbell states (quoting Rylander 2009):

“It’s hard enough understanding design and thinking, let alone design thinking. So it is not a surprise that those who support its application to business or more broadly to public services or social problems, have trouble articulating what it is, wheter all designers can do it, wheter it is something new or just a diferente name for what good designers have always done, and why it might be a good thing that non-designers can learn it and do it too” (Kimbell, 2011, p. 288).

Before the term design thinking appearances, professional designers were already playing important roles in companies, both as makers of forms and cultural intermediaries (Julier, 2008). As Kelley and VandPatter (2005), they came as the “glue that could hold different disciplines together” (Kelley and VandPatter, 2005, p.5). According to this concept, the designer is the one that acts as the facilitator, the bridge between the right and left thinking brain, creating a whole “brain innovation”. This happens because of the nature of our work, where in the words of Kelley (2005) “we’ve been refining this with clients and organizations to determine how to get over the barriers to innovation” (Kelley and VandPatter, 2005, p.7).

Peter Rowe’s book, *Design Thinking*, originally published in 1987, provides one of the earliest discussions of the concept. Rowe, based in his teaching of architecture and urban planning, discusses about the “procedural aspects of design thinking”, examining and introducing generalized concepts of the design methods. (Rowe, 1987).

In 2011, Cross launches his book titled *Design Thinking*, which describes how designers work for a project in order to discuss and understand how designers think and work. For the author, design thinking is something inherent within human cognition, in which it skills is something we all have in a certain way (expressed at higher levels in some individuals than in others). Moreover, the design intelligence is simply not a given or a gift talent, it can be developed - otherwise there would be no design schools. (Cross, 2011).

For Brown (2009) – one of the disseminators of the methodology and who popularized the term design thinking - believes that designers can change the way of how products, services, processes and strategies are created. For the author,

“The evolution of design to design thinking is the story of the evolution of creating products to the analysis of the relationship between people and products, and then the relationship between people and people. Indeed, an impressive progress made in recent years has been the migration of designers to solve social and behavioral problems, how to develop the discipline to take a medical treatment to the end or replace junk food with healthy food” (Brown, 2009, p.40).

To Brown, the mission of design thinking, therefore, is to translate observations into insights, and these insights in products or services can positively impact people's lives.

Buchanan (1992) claims that no single definition of design covers the diversity and methods under this label, as so for the design thinking, that should be *“recognized as a new liberal art of technological culture”*. For the author, there's no place in our contemporary life where design is not playing a significant role in shaping human experience. The biggest challenge now is

“To gain a deeper understanding of design thinking so that more cooperation and mutual benefit is possible between those who apply design thinking to remarkably different problems and subject matters. This will help to make the practical exploration of design, particularly in the arts of production, more intelligent and meaningful” (Buchanan, 1992, p.6).

Martin (2009), a pioneer in applying the design thinking into business - to solve wicked organization problems - emphasizes that innovators need to understand the nature of the problem before solving it. In his book, *The Design of Business*, he gives valid solutions to first understand the nature of the problem – by problem setting before problem solution

“We believed that design thinking for business broke down into three essential components: (1) deep and holistic user understanding; (2) visualization of new possibilities, prototyping, and refining; and (3) the creation of a new activity system to bring the nascent idea to reality and profitable operation” (Martin, 2009, p.88).

Many studies of design thinking were made during the years, on which different aspects have been prioritized while describing it, such as design thinking as a cognitive style, as a natural evolution of design and a process applied to an organization. But we can all agree that for most of us, design thinking still remains “undertheorized and understudied” (Kimbell, 2011, p.301).

Figure 3: Different ways of describing design thinking

	DESIGN THINKING AS A COGNITIVE STYLE	DESIGN THINKING AS A GENERAL THEORY OF DESIGN	DESIGN THINKING AS AN ORGANIZATIONAL RESOURCE
Key texts	Cross 1982; Schon 1983; Rowe [1987] 1998; Lawson 1997; Cross 2006; Dorst 2006	Buchanan 1992	Dunne and Martin 2006; Bauer and Eagan 2008; Brown 2009; Martin 2009
Focus	Individual designers, especially experts	Design as a field or discipline	Business and other organizations in need of innovation
Design's purpose	Problem solving	Taming wicked problems	Innovation
Key concepts	Design ability as a form of intelligence; reflection-in-action, abductive thinking	Design has no special subject matter of its own	Visualization, prototyping, empathy, integrative thinking, abductive thinking
Nature of design problems	Design problems are ill-structured, problem and solution co-evolve	Design problems are wicked problems	Organizational problems are design problems
Sites of design expertise and activity	Traditional design disciplines	Four orders of design	Any context from healthcare to access to clean water (Brown and Wyatt 2010)

Source: adapted from Lucy Kimbell, 2011

### *Design thinking methodology*

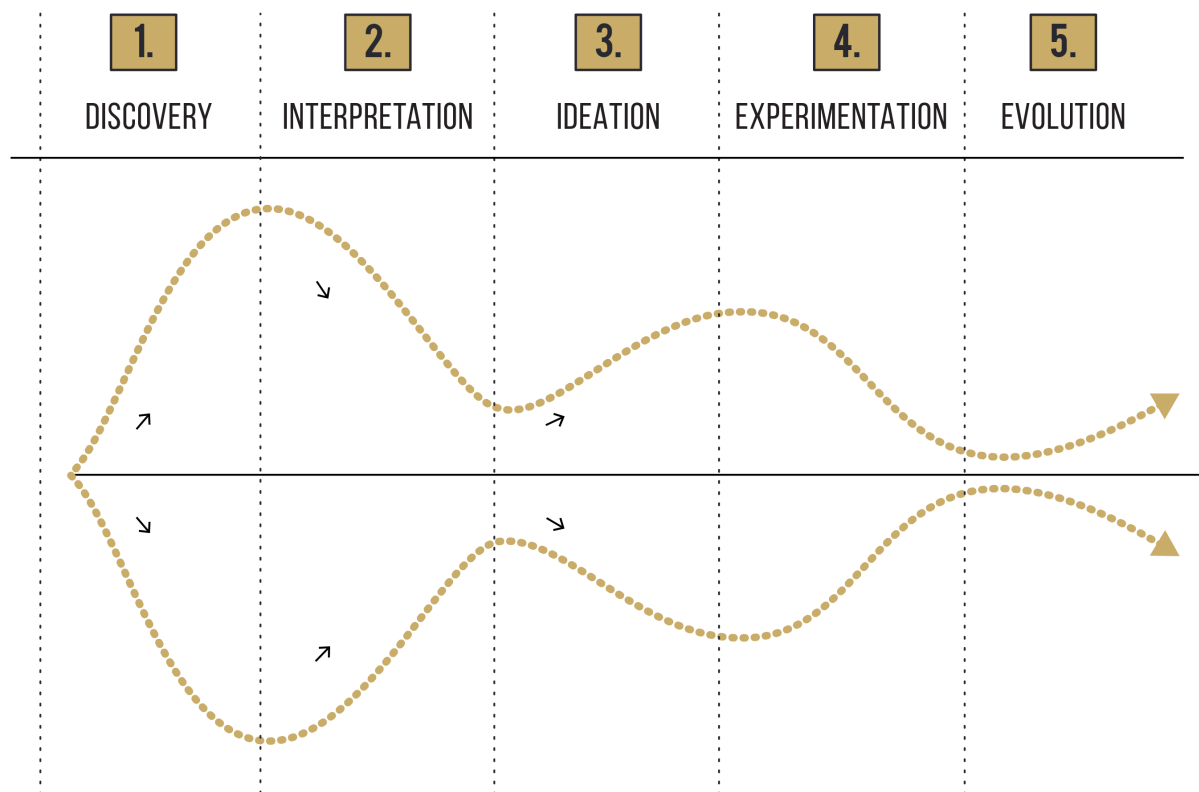
When we talk about the design thinking methodology there is not a single process to be followed. That is, according to project's needs and the team itself, the steps may vary, following or not a logical order. To Brown (2009), five are the stages that compound the design thinking methodology, namely: *empathizing*, *defining*, *ideating*, *prototyping* and *testing*. The first phase, *empathy*, is not just about developing a product or service focused on the client, but to "develop an understanding of their needs and desires, both emotional and 'rational'" (Liedka & Olgivie, 2015, p. 6).

The second one, *defining*, is the starting point for the creation of solutions to the problem, since the project's field has been selected and studied, and so as the relationship and needs of the people of that area. The *ideating* is the divergence

phase, in which the group is free to explore different and innovative solutions, as in a brainstorming section. With *prototyping* is the opposite. In this phase its time to converge and select the best ideas from the divergence process and build prototypes - simple and visual language - which incorporates the functional and emotional elements necessary for solving the initial problem. The practice of prototyping helps refining an idea and improving it, according to the construction of new visual solutions.

In the last phase, *testing*, it's time to put in practice and test your product or service to the final consumer. Remember that although this is the 'last' phase, sometimes the project will require the return of precedent stages to ensure a better end result.

Figure 4: Design thinking methodology and convergence – divergence process



Source: adapted from IDEO, 2012





## THE THIRD SECTOR

“The third sector, consisting of civil society associations and foundations, volunteers, and other citizen organisations and activities, offers unique renewable and sustainable resources for social and economic problem-solving, democracy, and civic engagement” (Third Sector Impact Project, 2014).

Over the years, the importance that the third sector is having on our society has increased. In times of economic and social crisis, this sector is helping to bring innovative solutions to economic, environmental, social development and health problems worldwide. For many researchers this autonomy - as opposed to solutions imposed by the government - facilitates the process of innovation, since groups usually formed by a common ideology co-create in search for new solutions.

Although many are the terminologies adopted to this sector - which includes non-profit institutions, self-governing, private, non-compulsory (Salamon and Sokolowski, 2014) - all have similar attributes, such as:

- They are all institutionally separate from government though they may have variable degrees of close working relationships with the state;
- They all enjoy a significant degree of self-governance;
- They all embrace some meaningful degree of voluntary involvement.<sup>11</sup>

Having the volunteer involvement as the most significant aspect, the third sector can - by all of its members effort - promote a change in society, positively impacting other people’s lives, leading to a better need or interesting satisfaction for this particular group members. The possibility of this social change, in the opinion of Tocqueville (1946), reflects favorably on democratic societies, in which ordinary people, who do not have sufficient resources, can combine their knowledge and efforts in order to achieve common goals together (Kamerāde, D., 2015).

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<sup>11</sup> <http://thirdsectorimpact.eu/the-project/working-areas/concept>, visited in 22nd June 2016.

Thus, according to Kamerāde, D., (2015), the third sector can “provide opportunities for satisfaction of a wide variety of needs and interests. Even in the most developed democratic societies, states can not accommodate the interests of everyone due to the immense diversity in individuals' needs” (Kamerāde, D., 2015, p.8).

### *Social Innovation*

With the evolution of society, technology and means of production, there is also the evolution of problems. As seen above, the so-called 'wicked problem' (Rittel and Webber, 1973; Buchanan, 1992) is becoming increasingly common in our society. For some authors (Talyor Gooby, 2004; Bonnoli, 2005; Baturina and Bežovan, 2015), one of the major growing challenges seen with the arrival of these complex problems are in the social sphere - "At a time when resources are limited, new solutions must be found" (Baturina and Bežovan, 2015, p.4) -, where the concept of social innovation and its role in our society began to be deeper investigated.

The concept of social innovation is not new. Although some authors date back to the origin of its concept in 1970 (Cloutier, 2003), we can say that it came after the technological innovation, as a contrast to it. In Palafox (2010) words, social innovation was "presented as a remedy for or adjustment to the undesired effects of technological innovation (eg.: Mesthene 1969; Mulgan, 2007; Klein and Harrisson, 2007; Callon, 2007; Murray et al, 2009)" (Palafox, 2010, p.6). This view is a new look, a new way of solving problems in an innovative and unique vision.

To OECD<sup>12</sup>, social innovation seeks new answers to social problems by: a) identifying and delivering new services that improve the quality of life of individuals and communities; b) identifying and implementing new labour market integration processes, new competencies, new jobs, and new forms of participation, as diverse elements that each contributes to improving the position of individuals in the

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<sup>12</sup> Organisation for Economic Co-operation and Development (OECD), is a Project that aims to promote policies that will improve the economic and social well-being of people around the world. Visited in 22th June, 2016 (<http://www.oecd.org/about>).

workforce (OECD, 2011).

For many researchers, the concept of social innovation and third sector are well linked, where this ends up playing a relatively important role when it comes to the development of strategies for innovation, generating new solutions to the current demands of society. These solutions have a positive impact on people's lives, bringing an improvement in living conditions and a consequent social change (Kamerāde, 2015).

“Social innovation often counts on volunteer work. Volunteers can be motivated to facilitate social innovation not only because they want to learn, but also by communicating changes in needs among the population to service organizations, by advocating their rights and interests, and by creating links to other organizations through social networks” (Anheier et al., 2014.<sup>43</sup> apud Kamerāde, 2015, p.13).

### *Social Innovation and Design Thinking*

This unique feature that characterizes the third sector and its role in the development of a social innovation, in line with the concept of design thinking that, through its unique methodology - based on co-creation and non-linear thinking - provides a favorable environment for innovation.

This partnership between design and the third sector occurs in several ways. According to the Better by Design program<sup>13</sup> (2014), “a design approach offers simple frameworks to help people find problems and map them out in ways that are sharable and reveal patterns, connections and opportunities for change” (Better by Design, 2014, p.8).

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<sup>13</sup> Programme of design-led that supports 15 third sector organisations across Scotland.



## DESIGN THINKING AND INNOVATION

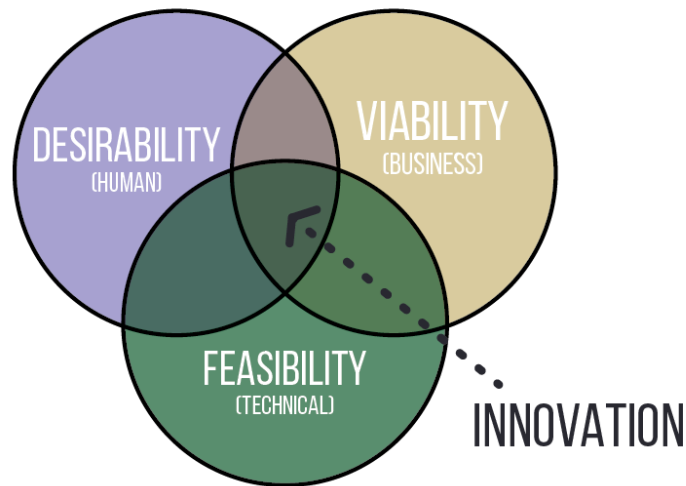
Much has been said about the association between design thinking and innovation and this approach turns out to be the 'key' to the problems in the search for an innovative solution. This association is often made by many factors, but one of the most commented is due to the exploratory and non-linear process of design thinking, where designers and non-designers can experiment, take risks and explore new ways to solve a problem.

Unlike other methodologies, design thinking starts with divergence, where we can expand our field of view to "not get caught by the usual framework of the problem and set of existing solutions" (Liedka & Olgivie, 2015, p.21). As a result, we force ourselves to see the problem more holistically, analyzing not only the aspects of solving it, but also how is the site where the problem is located, the relation with the local community and how they understand that problem. Thus, this non-limitation helps us to seek various 'unfiltered' solutions, driving this innovation process.

Another factor that helps the innovation process is the collaborative work made by multidisciplinary teams, where the exchange of knowledge on a particular topic - in addition to the cultural background of each person, skills and abilities - enables new ways of working, allowing new connections and paths to solve a problem. This kind of approach has been widely applied in business environments, where multidisciplinary teams are assembled in the search for innovative solutions to new products or services.

According to the study of Chasanidou, Gasparini and Lee (2014), innovation is only guaranteed when three perspectives are addressed, such as: *viability, desirability and feasibility*. To the authors, the "DT process is regarded as a system of overlapping spaces, in which viability refers to the business perspective of DT, desirability reflects the user's perspective, and feasibility encompasses the technology perspective" (Chasanidou et al, 2014, p. 1).

Figure 5: DT and innovation



Source: Adapted from Brown, 2010

By this definition, design thinking methodology allows teams to search for multiple problem resolutions, based on a “cyclic, iterative process of prototyping, testing and refining a product, a service, an experience, and the like” (Chasanidou et al, 2014, p. 2). In this same thought, Brown (2010) reinforces these three crucial perspectives during the design thinking process in search for innovation, where “clarity, direction and limits of a well-defined project is vital to sustain a high level and creative energy” (Brown, 2010, p.21).

Lastly, rapid prototypes enable teams to have a visual manifestation of the solution. Since its use in the 1980s, this effective and fast communication helped designers to support their ideas of problem resolution, where ideas can be tested and refined, leading to a more innovative product or service.

Moreover, we can say that those aspects of design thinking can lead in fact to innovation. This continuous path between divergent and convergent thinking, multidisciplinary teams and rapid prototyping makes this an unique and singular methodology. As concludes Di Russo (2016):

“it makes sense that in order to increase innovation in complex practice, a process is required that is social, collaborative and multidisciplinary. Design thinking and its emphasis

on human, empathetic and collaborative creativity provides a fertile process for innovation in complex environments” (Di Russo, 2016, p.62).



## CONCLUSION OF THEORETICAL FOUNDATION

We can see that design thinking isn’t something new. For the last 50 years, scholars have been discussed this subject in books, papers and conferences, but it only came into light a few years ago. This is due to the fact that the society itself wasn’t ready for this concept until now, as the design industry wasn’t matured enough to sustain it.

Despite divergent perspectives among design concepts and applications over the years, we can see some common perspectives that emerged between them, such as:

- An unique way of working and approaching a problem;
- The fact that designers work with ambiguous and complex problems;
- Capacity to lead to innovation, since designers and non-designers are free to explore new paths and alternatives, due to it exploratory and non-linear process.

As Di Russo concluded in her PhD Thesis, “design thinking is the accumulated history of design theory, process methods, mindsets and tools” (Di Russo, 2016, p. 49). It means that design thinking is not a new type of process or practice, but a “new perspective for fields outside of the design industry wanting to capitalize on its innovative potential” (Dorst, 2010, p. 131).

As a result, we can say that design thinking – by its unique approach, ability to integrate people from different areas, human-centered and reflective practice – has a unique ability to balance complex problems with innovative solutions, maintaining the process stable and logical. To do this, it must be in constant state of flux, as our world, society and problems.

Figure 6: Design thinking in constant flux

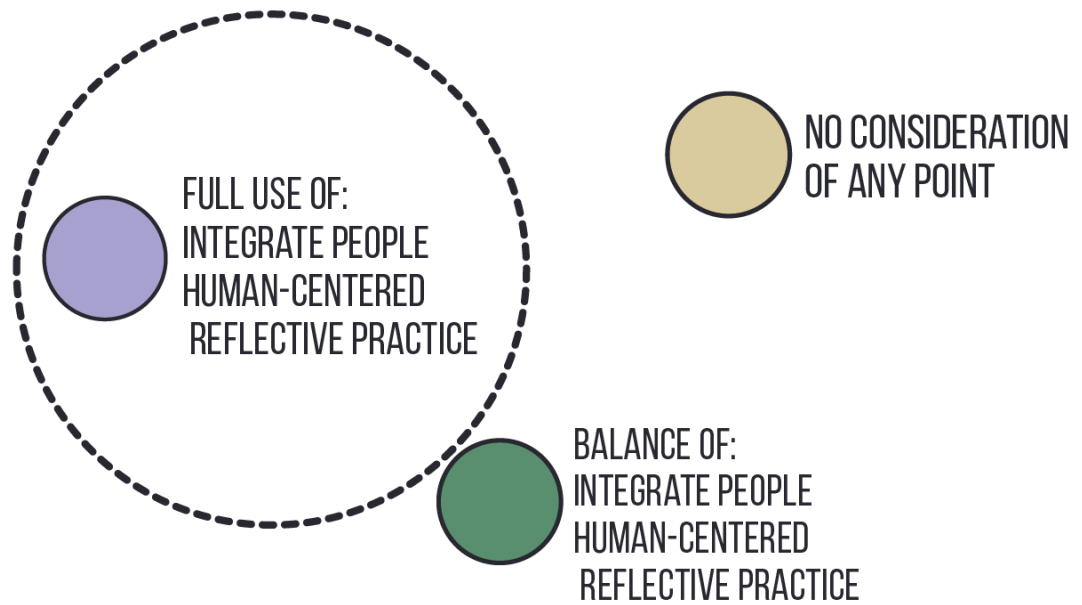
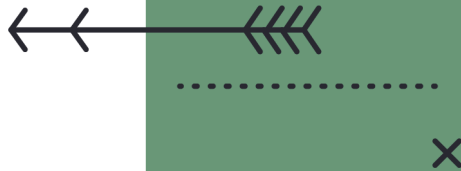


Figure: Elaborated by the author (2016)

## CHAPTER 3







## INTRODUCTION

This dissertation aims to investigate the contribution of design thinking in the context of social projects on the third sector. In order to better discuss and propose actions mediated by this innovative tool, it will be proposed the study of a project from the Third Sector.

Chosen as a case study, this social project will be analysed in the first phase, where the second phase will introduce some suggestions for an improvement of the project mediated by the design thinking methodology. These suggestions for the second phase will focus in three aspects: increase of the engagement with the community, range and impact of the social project.

This chapter describes the methodology used by Horvath (2007), Kumar (2010), Saldaña (2009) and Kothari (2004). It contains an overview of the chosen research design, methods and data collection, theoretical perspective, the timeline for conducting the study and a general description of the case study.



## RESEARCH QUESTIONS

In order to investigate the contribution of design thinking in the third sector, it's important to establish some initial research questions, to guide the methodology and methods that will be used during this dissertation:

- 1) How can design thinking methodology make a significant contribution to the third sector?
- 2) What are the current challenges seen in the social project process of the case study?
- 3) Where could we suggest an implementation of design thinking methodology in a social project?

In order to answer each question, specific methods and data collection will be described below, including the literature to support them.



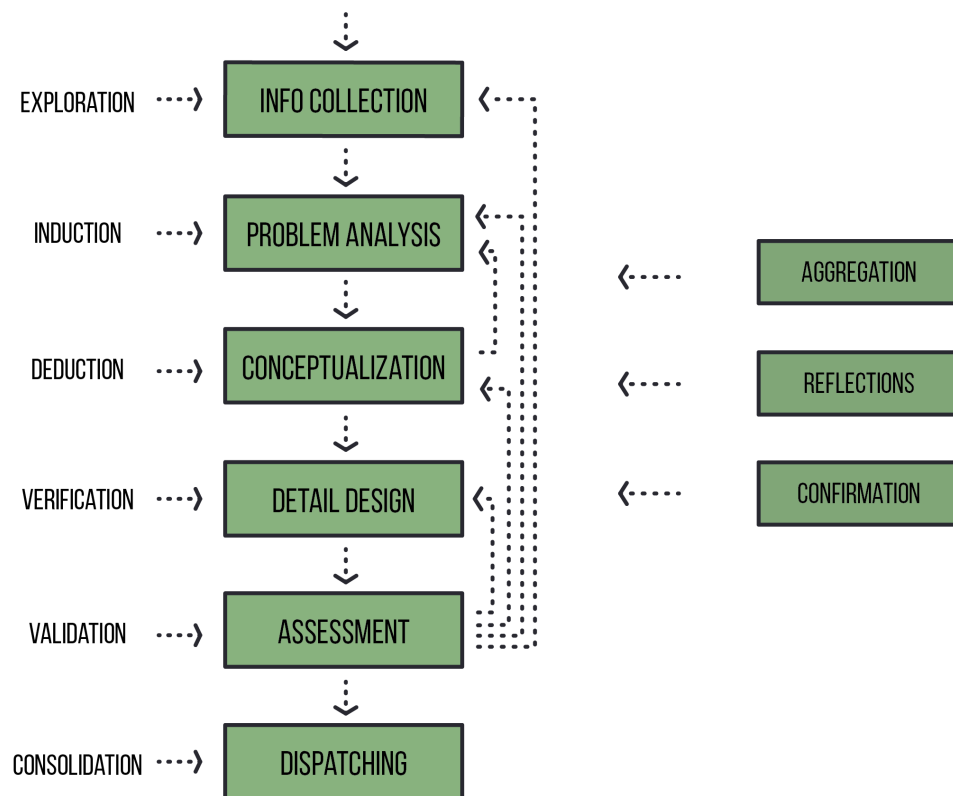
## RESEARCH DESIGN

Before undertaking the research design used in this dissertation, it's important to first understand the context of *framing methodology*, defined by Horvath (2007). Arising from the social sciences, in research design we use a framing methodology as “a process of using mental structures to facilitate a thinking process” (Horvath, 2007, p.4). By the application of this process, we analyse how people understand different situations and activities, making use of intellectual and controlling actions.

According to the definitions proposed by the author, the framing methodology of this dissertation comprises two proposed methodologies: Design Inclusive Research (DIR) and Practice-based Design Research (PBDR). In order to define the methodology that will be used in the dissertation, it's important to study each one of them, to see which proposal fits better to the research.

With its roots in the fields of fine arts and social work services, the *practice-based design research* (PBDR) has been defined by Hockey (1999) as “the use of research-inspired principles, designs, and information-gathering techniques within the existing forms of practice to answer questions that emerge from practice in ways that inform practice” (HORVATH, 2007, p.8).

Figure 7: Process flow of practice-based design research

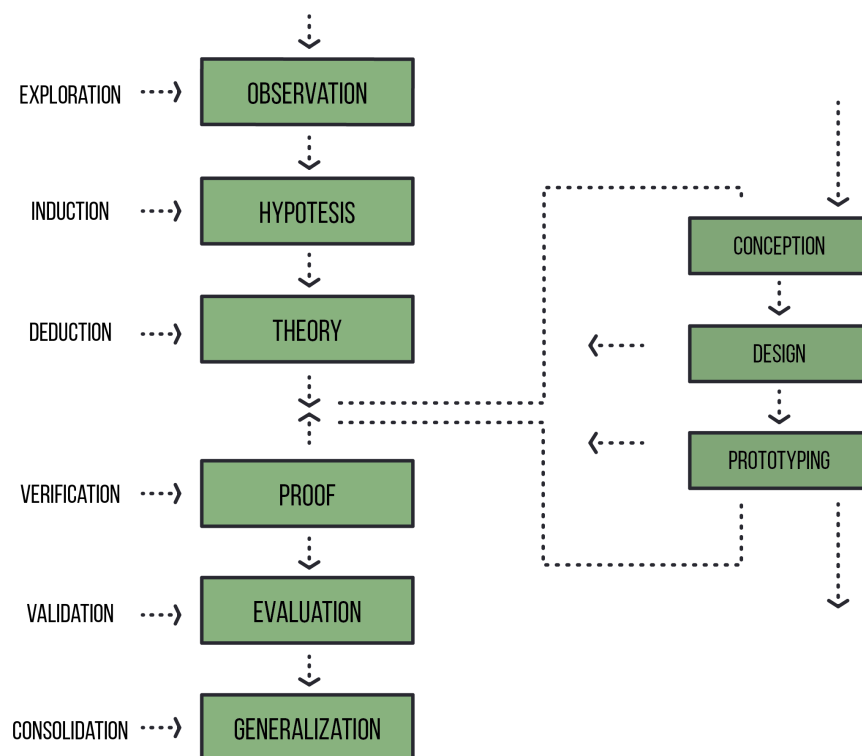


Source: adapted from Horvath (2007)

However, as observed by Horvath (2007), this methodology is questioned by many researchers because of the “epistemological and methodological adequacy of design processes to explore genuine and general knowledge” (Horvath, 2007, p.10). Due to the lack of deep theoretical insights, the loss of relevance when taken out of context, the weakness form of inquiry and the partiality of derived theories and models, this methodology is questionable as a scientific methodology research.

To Wood (2000), the objective of the *design inclusive research* (DIR) is to “provide a sound theoretical foundation and a robust methodological approach for designerly approach inquiry to meet scientific rigor” (Horvath, 2007, p.6). According to the author, a designerly inquiry should provide a higher level of knowledge than the foundation research, where blended with design can be facilitated and intensified (Horvath, 2007).

Figure 8: Major phases of design inclusive research



Source: adapted from Horvath (2007)

Other perspective of design inclusive research (DIR) is that it intends to study holistically the object of study, combining analytical research methods with design methods, where this “combination of rigorous research and creative design integrates knowledge of multiple domains, and lends itself to multi-disciplinary approaches” (Horvath, 2007, p.7).

Analyzing the definitions of both design research methodologies with the objective of this dissertation, the chosen methodology – due to its scientific rigor and methodological approach – was the Design Inclusive Research (DIR).



## LITERATURE REVIEW

The literature review is a very important aspect of the planning research. It includes searching, evaluating and analysing documents, papers and books containing information related to the object of study. To Wiersma (1991), literature review involves gathering relevant information to the research problem, studying what other

researches have learned from their research problems and tracing what can be useful to the current research.

The present dissertation intends to investigate the contribution of design thinking in the context of social projects in the third sector. For this, the literature review of the present study passed through the following fields:

- Studies related to the evolution of the design methodology;
- Studies related to the design thinking methodology and its representation;
- Studies related to the third sector and social projects;
- Studies related to the case study and its representation.

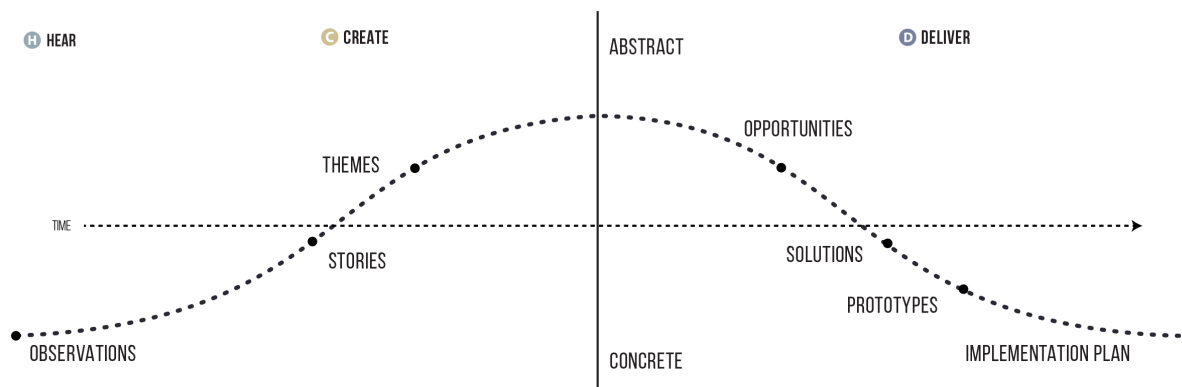
Since the practical part of the dissertation will be studying the design thinking methodology and its representation, it is important to analyse the current and most used approaches to understand its evolution and its usage to the third sector. For this, four types of process diagrams were analyzed: a) the human-centered design methodology; b) the design thinking methodology; c) the social innovation methodology and d) the scout project methodology.

#### *a) the human-centered design (HCD) methodology*

The diagram brought to this dissertation analysis is from IDEO, a design firm that has the human-centered (HCD) methodology as one of its work lines. The different aspect of this methodology is due to its starting point, which is the user of a product or service. By IDEO (2015), HCD begins with the “needs, dreams, and behaviors of the people we want to affect with our solutions” (IDEO, 2015, p.6).

According to the company, the presented methodology is very flexible, moving from concrete observations (like H and D phases) to abstract thinking (C phase).

Figure 9: Human-Centered Design Methodology

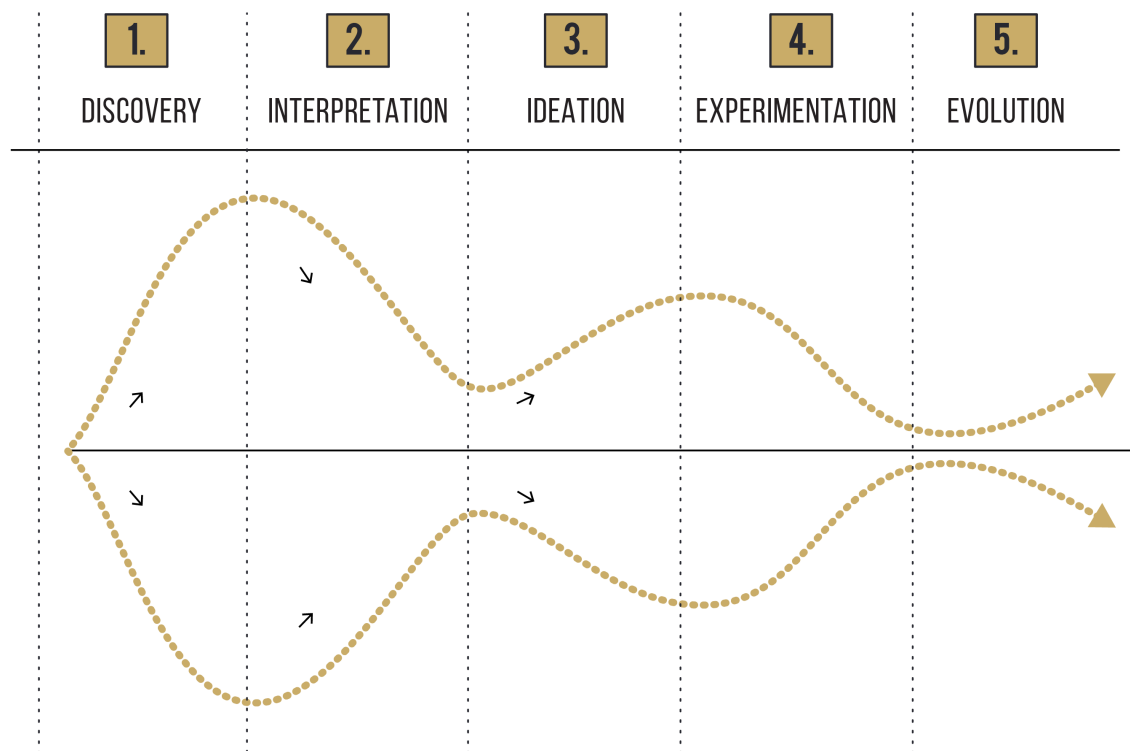


Source: Adapted from IDEO (2015)

#### *a) design thinking methodology*

Another methodology brought to this dissertation is the design thinking methodology from IDEO. It consists in five phases, floating from divergence (1, 2 and 4 phases) to convergence (3 and 5 phases). To the company, it's not necessary to follow sequentially the steps of the proposed methodology, it is only a guide, in which the participant can adapt, innovate and reconstruct it.

Figure 10: Design Thinking Methodology



Source: Adapted from IDEO (2012)

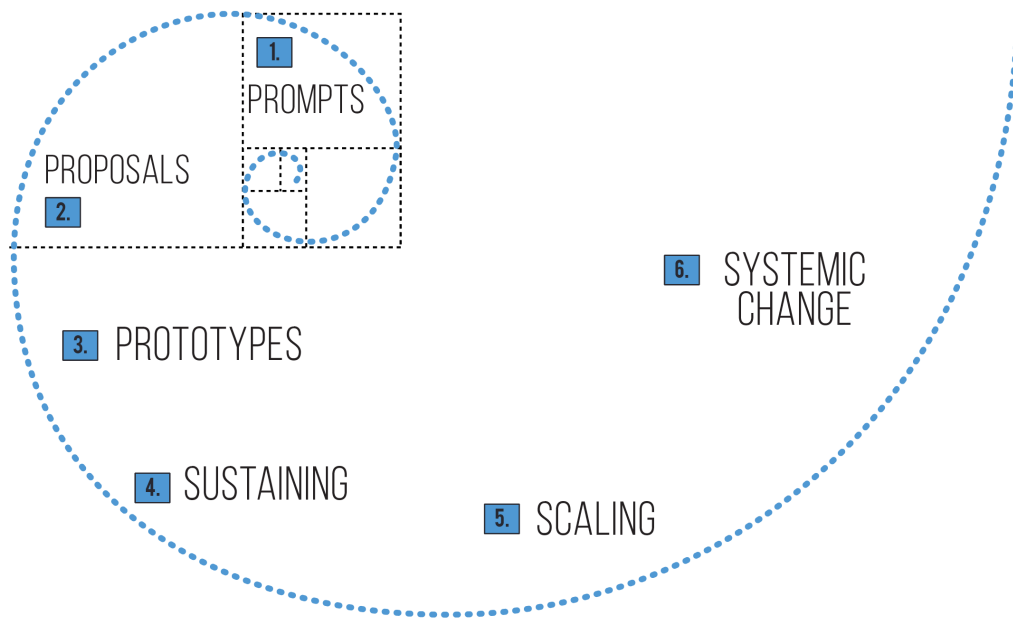
### *b) social innovation methodology*

The first innovation methodology brought to this dissertation is from Nesta, an independent charity foundation from UK. The foundation believes that there are six stages that take ideas from inception to impact (Nesta, 2010). According to them

“The stages are not always sequential (some innovations jump straight into ‘practice’ or even ‘scaling’), and there are feedback loops between them. They can also be thought of as overlapping spaces, with distinct cultures and skills” (Nesta, 2010, p.12).

For Nesta, the created methodology was an initial guide, that could be rigorously followed or not, providing the users to think more systematically when in the development of an innovation.

Figure 11: Social Innovation Methodology



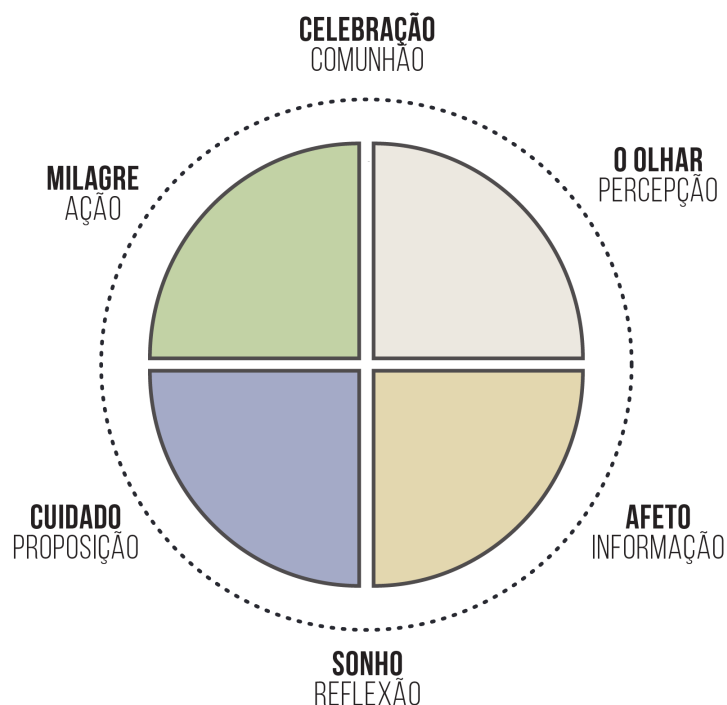
Source: Adapted from Nesta (2010)

Another diagram is from Elos Institute, a company that offers innovative solutions in a collective and pleasant way, using methodologies based on the company's philosophy. The Elos methodology contains seven steps: gaze, affection, dream, care, miracle, celebration and re-evolution, guiding the participants into “a step by step to be taken so that you can try in practice transformation, either in the personal aspect or to the environment” (Elos, 2012, p.4).

As the diagram below illustrates, the seven steps of the Elos methodology build a path to the realization of the project's achievement, in which the group's experiences and the application of each step guideline expands the group learning, leading them to the next step, and so on. To Elos, learning is a collective path, where the next step is only given through the understanding and participation of all participants in the previous step.

Figure 12: Social Transformation Methodology





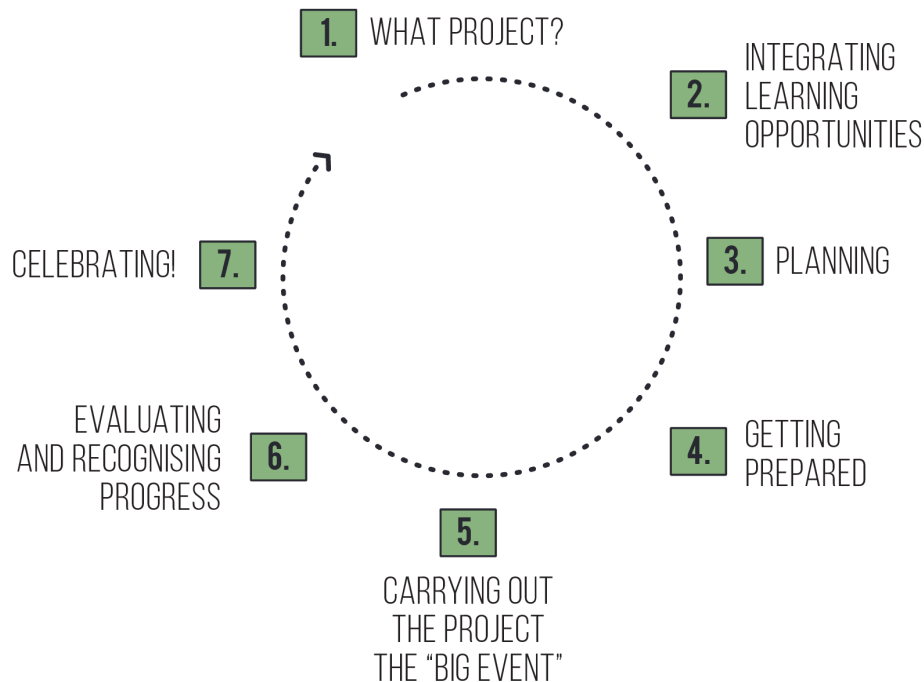
Source: Adapted from Elos (2012)

### *c) Scout Project Methodology*

The final diagram is from the Scout project methodology, created by the World Organization of the Scout Movement (WOSM), a worldwide non-profit organization that focuses on non-formal education for young people. Through activities, projects, camps and games, the youths are able to develop themselves, gaining more responsibilities, sense of collectiveness, friendship, citizenship, confidence and care for the nature.

One of the forms of gathering this is by the construction of projects. In the methodology below, we can see seven phases of a Scout project. Each phase involves specific activities with specific learning opportunities, which contributes to the achievement of the project goal (WOSM, 2000).

Figure 13: Scout Project Methodology



Source: Adapted from WOSM (2000)

### *Analysis*

Through an analysis of all diagrams, some similarities seemed evident. One of the main aspects was that the methodologies weren't restricted; they were very flexible to the people and places that they would be applied to. It is possible to make use of only half, or some stages of the whole methodology, without harming its purpose or way of working. Or, as some authors claim, it is possible to re-start the methodology without finishing it, if the participants or project feel this necessity.

One aspect that calls attention is that almost all methodologies studied – besides the number of phases and names - have almost the same structure: the first phase is to gather information about the location and the people that live in the area of the project, the second phase is to create some ideas/proposals to help those people, the third phase is to prototype solutions and the forth one is to implement those

proposals. The only methodology that does not follow this line is the Scout Project Methodology, where the phases of *perception* and *prototyping* are not presented.

Another important aspect about the last two diagrams – from Elos and Scouts – was the apparition of one different phase from the others: the *celebration*. It happens because of the nature of those two Organisations, which work in majority with volunteers when doing and/or planning a social project. To maintain participants engaged in the project, it is common to offer a final celebration to everyone that participated as a way to thank for the efforts during the time of the planning and/or execution of the project.

### *Conclusion*

From the analysis of the diagrams it can be observed that there are significant differences between the Scout Project Methodology from the others. Because the project's focus is into the self-development of the youth, there is a poor involvement with the community that surrounds them, where the phase of *observation* is not rigorously applied. Other different aspect is in the *prototyping* phase, which is not presented in the Scout Project Methodology, mostly because it doesn't seem to be of common use by the users of this methodology.

Since the object of study is about social projects from the third sector, learning from the analyzed methodologies and diagrams, the intention is to suggest some improvements regarding the third sector, combining elements from design and innovation. Through analysis and studies from the theoretical perspective, it's important to aggregate to this new process phases that are not undertaken today by the non-profit organizations, and that could benefit the results of a social project.



## DATA COLLECTION METHODS

### *Case study*

Besides the theoretical perspective and the chosen research methodology (DIR), a qualitative single case study was used to analyse the contribution of design thinking

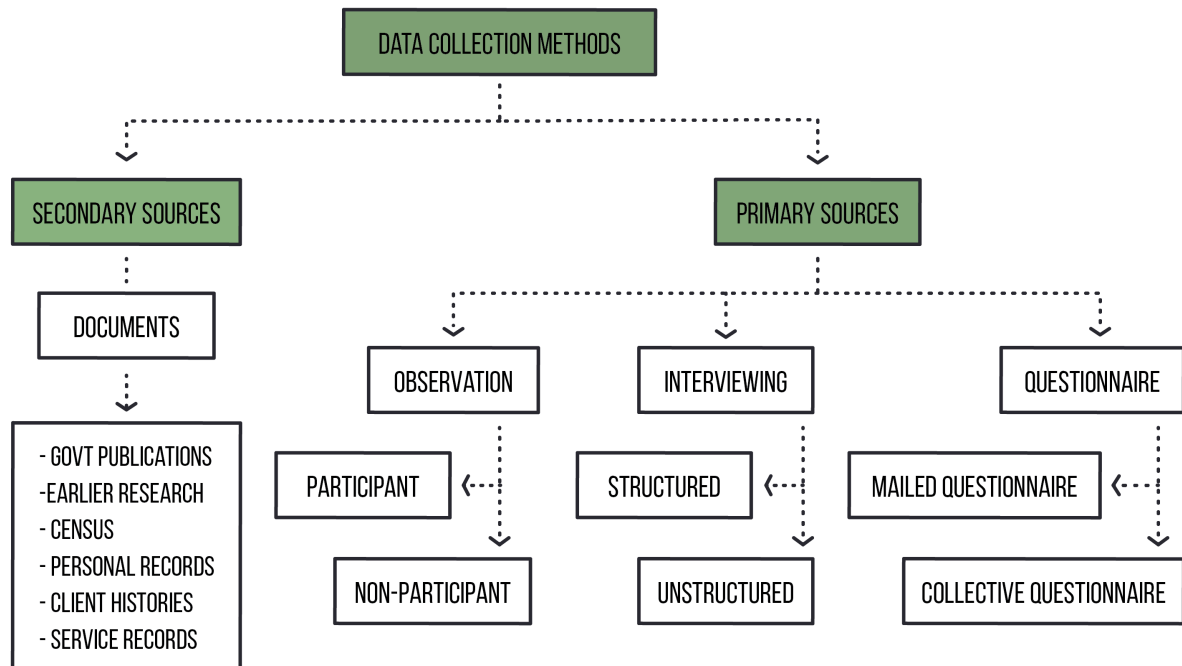
in the context of social projects in the third sector. A case study is normally used to contribute knowledge to our phenomena, allowing researchers to have a holistic perspective while studying small groups (Yin, 2014).

Appropriately, this dissertation's case study was designed to focus on how the design thinking methodology could make a contribution into social projects of the Third Sector. For this purpose, a current social project from a NGO of Brazil – Scouts of Brazil – was chosen and analysed by the use of qualitative data collection techniques (structured and semi-structure interview, questionnaire, and document analysis) in order to evaluate the proposed research questions, at will be explained below.

#### *Data collection methods*

According to studies of Kumar (2010) and Kothari (2004), this dissertation will use specific data collection methods, but, firstly, is important to distinguish and define the two major data collection approaches: the primary and secondary data. According to Kothari (2004) “primary data are those which are collected afresh and for the first time, and thus happen to be original in character. The secondary data, are those which have already been collected by someone else and which have already been passed through the statistical process” (Kothari, 2004, p.112).

Figure 14: Data collection methods



Source: Adapted from Kumar (2010)

To the case study analysis of a social project from a NGO from Brazil – Scouts of Brazil – both methods of data collection will be used: the *primary* and *secondary data*. Since the geographical location of the case study is far and difficult to access, for practical reasons it will be used secondary data – published and unpublished data – using the current available information of the social project. 1) project grant application form; 2) middle report from a volunteer of the project; 3) recorded interviews with participants & the local of the project and 4) videos from the activities of the project. With those data, is intended to: a) study how the project's participants see Scouting; b) how the implementation of the scout activities and scout groups are helping the young people in the community and c) measure the project's impact and range until now.

### *Questionnaire method*

For more information and current observations about the case study from the perspective of Institution's volunteers and professionals, primary sources will be

used. Because of the nature of investigation, facility to compile data and the geographical distribution of respondents (Kumar, 2010), the measuring instrument used will be in the form of a questionnaire.

Before making use of the questionnaire, it's necessary to know what kind of questionnaire it will be applied: an *open* or *close-ended* questions. As explains Kumar (2010), "close-ended questions are extremely useful for eliciting factual information and open-ended questions for seeking opinions, attitudes and perceptions" (Kumar, 2010, p.10). Therefore, to gather more information about the case study and personal perceptions of volunteers and professionals, both methods of questionnaires will be used.

Since the volunteers (working directly or indirectly in the project), participants and professionals live in different states of Brazil, the questionnaire will be delivered through an online platform – the Google Forms – where it will be possible to have an easy and quickly storage of answers. The questionnaire will be delivered for two specific publics: a) workers of the project and b) volunteers. For each public, one specific questionnaire will be delivered, totalizing two different questionnaires. Each one of them was developed according to the group's area of expertise during the project.

The questionnaire was structured through four main themes: *program, communication, community & Scouting* and *general aspects of the project*; as it's discussed in the description of the questionnaire, which will be subsequently submitted. The full questionnaire can be found in the Appendix A and B.

### *The interviews*

Since the necessity of further information about the project and perceptions from workers, volunteers and participants, it was chosen the use of interviews too. To choose the most appropriate method of interview, studies of Kothari (2004) were used. According to his studies and by the nature of this case study, it was chosen the *non-structured interview*, described as a technique were the "interviewer is allowed much greater freedom to ask, in case of need, supplementary questions" (Kothari,

2004, p.115). By the use of this type of interview, there's a facility to change questions' order and a sensibility to omit certain questions if necessary (Kothari, 2004).

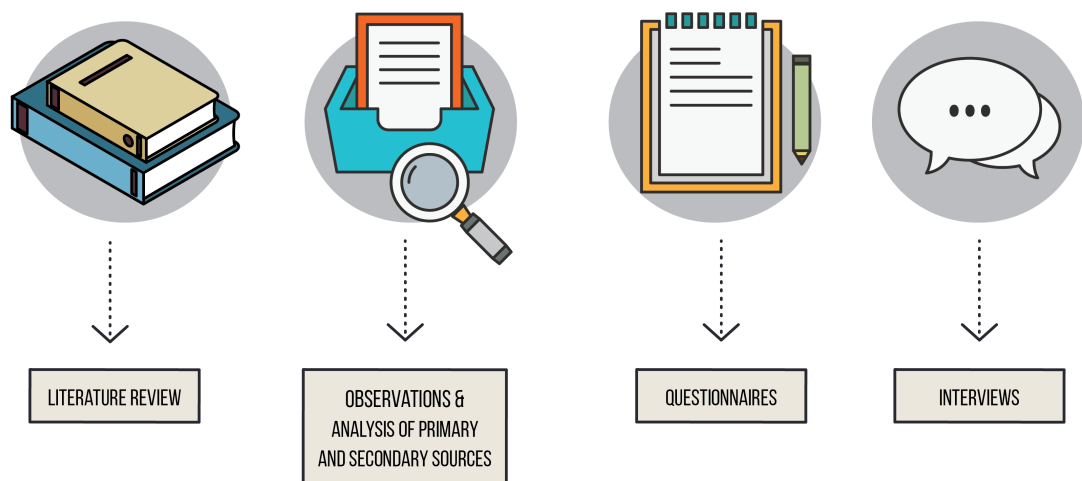
As the geographical distribution of respondents, the non-structured interviews will be delivered online. An online platform will be used – Skype – besides the use of a voice recorder and a block of notes too.

For the interviews, three specific publics were selected: a) workers of the project; b) volunteers and c) participants. The workers consist in professionals from the Brazilian Scout Office that were in charge of planning and execution of the project, besides of regular visits to the project's site. The volunteers involved will be the people that went to the project location and spent considerable time with the project's object of study. The last group, the participants, consists in people living in the project area, being directly or indirectly affected by the project.

### *The analysis*

This research proposes as techniques and procedures of data collection the literature review; observations and analysis of primarily and secondary sources; questionnaires and interviews with the major public of the project, shown in the figure below:

Figure 15: Data collection techniques and procedures



Source: Elaborated by the author (2016)

For analysis and discussion of the results, the present dissertation used the content analysis and coding.

The content analysis, according to Moraes (1999), is a "research methodology used to describe and interpret content of all kinds of documents and texts." This analysis, according to the author, "leading to systematic description, qualitative or quantitative, helps reinterpret the messages and achieve an understanding of their meaning at a level that goes beyond a common reading" (Moraes, 1999, p.2).

Therefore, the content analysis was applied to deal with the information that resulted from the interviews and questionnaires. The goal was to detect information that was relevant and thus, through the analysis of secondary data - more precisely the videos made of the participants, volunteers and professionals -, be assured that all information given by respondents were properly recorded, in addition to notes made based on observations.

These data, after collected, were followed for a further analysis, through coding.

### *Coding*

"Our analysis and interpretation – our study's findings – will reflect the constructs, concepts, language, models, and theories that structured the study in the first place" (Merriam, 1998, p.48 apud Saldaña, 2009, p.7).

Since this dissertation is working with qualitative research, it's important to use one more method: the *code*. According to Saldaña (2009), "a code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldaña, 2009, p.3). In other words, coding is the process where we use a portion of visual data or phrases and organize it in groups, categories or families; based on patterns or similar characteristics.



From the use of code, is intended to confirm the same questions from the use of other methods: a) an overview of how the participants of the project see Scouting; b) how the implementation of the Scout activities and Scout groups are helping the young people in the community and c) measure the project's impact and range until now.



## WORK PLAN



2015

2016

DECEMBER

JANUARY

FEBRUARY

MARCH

APRIL

MAY

JUNE

## THEORETICAL PHASE

- The origins of d.t.
- Principal authors
- Association of d.t. to the Third Sector



## ANALYSIS DT AND SOCIAL INNOVATION PROJECTS

- Analyze different NGO's methodologies
- Study different d.t. methodologies for projects
- Study about social innovation and association with d.t.



## METHODOLOGY

- Research questions
- Research design
- Literature review
- Methods of data collection



## ANALYSIS CASE STUDY AND INTERVIEWS

- Analysis of the case study: primary and secondary data
- Formulation of questions for interviews/questionnaires
- Interviews with volunteers and application of questionnaires
- Result analysis



## PROPOSAL SECOND FASE (CASE OF STUDY)

- Critical aspects of the project
- Proposal of new approach, according to result analysis
- Add part of methods: code)



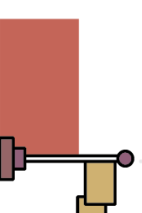
## CREATION OF A NEW PROCESS FOR SOCIAL PROJECTS

- Study of different processes from d.t. and other methodologies
- Draw of a new process, for the Third Sector
- Application of the new process in a social project
- Analysis of results and improvements

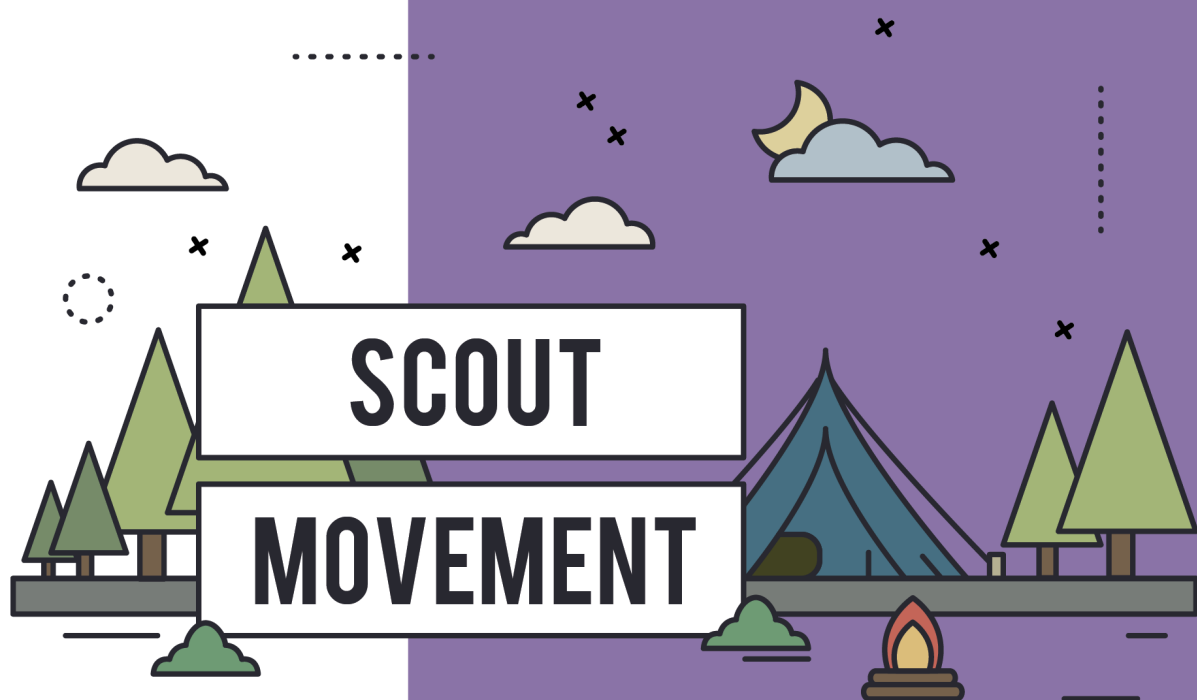


## FINAL THEORETICAL PHASE

- Finalize dissertation chapters
- Review last concepts
- Arrange figures and tables
- Dissertation layout
- English revision



## CHAPTER 4



**SCOUT**

**MOVEMENT**

“Self-education, that is, what a boy learns for himself, is what is going to stick by him and guide him later on in life, far more than anything that is imposed upon him through instruction by a teacher” (Baden-Powell, *apud* WOSM, 1998a, p.21).

Before focusing on the chosen project as a case study an introduction of the Scout Movement is necessary, for a better understanding of the project methodology used by the Organization, beyond the motivation behind the planning and execution of the Scouting in the Amazon rainforest project.

By definition of the World Organization of the Scout Movement (WOSM), Scouting is classified as “a movement of self-education for young people” (WOSM, 1998a, p.3), helping them to develop their capacities and interests - through activities and experiences - according to their own rhythm. The Scout Movement acts in the camp of non-formal education - working outside the formal educational system - aiming the progressive development of young people through its specific educational proposal: an unique *Scout Method* (WOSM, 1998b; WOSM, 2005; Escoteiros do Brasil, 1993; Vogt, Lunelli and Perdigão, 2015).

To achieve its educational purpose, the Scout Method is ruled by a number of values: the Scouting’s principles. “These invariable elements, as the purpose, principles and method lie at the very core of the identity and unity of the Scout Movement” (WOSM, 2005, p.3). They are considered the fundamental beliefs of the Organization, that “gives direction to the development of the young person” (WOSM, 1998a, p.10), reflecting in how Scouting can help in each of development areas of the youth. These same principles guide its educational approach, which can be “described as being person-centered, community-related and spiritually-oriented” (WOSM, 1998a, p.11).

The Scout Method is considered by many researches as an unique educational approach. This is based on the fact that its educational methodology is composed by several educational tools, including “all four *pillars of education*: learning to know, learning to do, learning to live together and learning to be” (WOSM, 1998b, p.4). This is why, besides other forms of education, Scouting is concerned with the full

development of the individual, making them a more active, participatory and useful person to society (Escoteiros do Brasil, 1993).

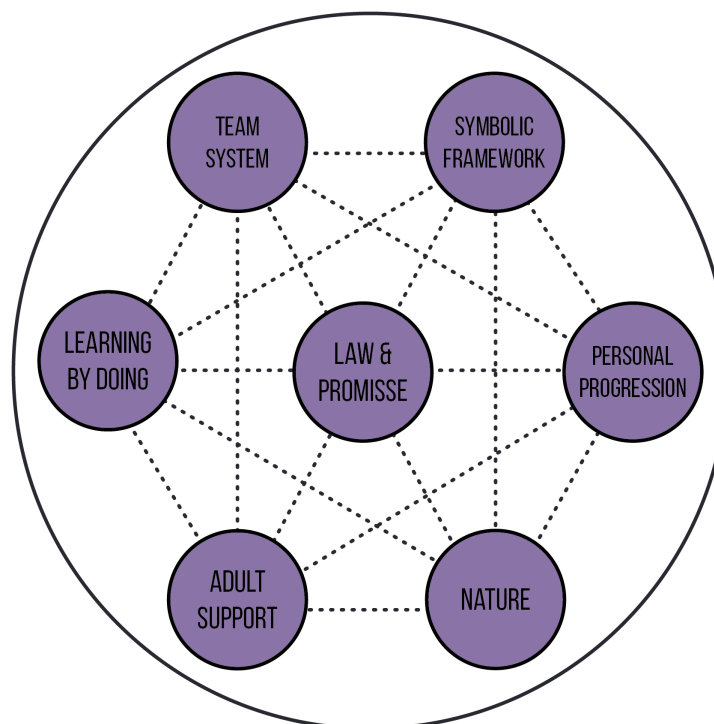


## THE SCOUT METHOD

*"Scouting is a medicine composed of various ingredients and, unless they are mixed in their proper proportions according to the prescription, the users must not blame the doctor if the effects on the patient are unsatisfactory." (Baden-Powell, 1922 apud WOSM, 1998a, p.13).*

To better understand the final citizen that Scouting wants to form, we need to first understand its Method. The Scout Method is the result of the junction of many educational approaches that works like a system. Each point of this system - called as an element of the Scout Method - has a specific educational function, where together they form an integrated whole, complementing and impacting each one of them. If one element is not developed or used, the whole system won't sustain itself, losing its original purpose, the "progressive and holistic development of the youth" (Vogt et al., 2015, p.3).

Figure 17: Elements of the Scout Method



Source: Adapted from WOSM (1998)

Through the seven points of the Scout Method - team system, symbolic framework, personal progression, law & promise, learning by doing, adult support and nature -, Scouting intends to provide an educational environment for young people, where they can develop - through activities, games, camps, excursions, etc - their capacities, abilities, respect, acknowledge and so on. At the same time, the Scout Method emphasizes the autonomous, constructive, attractive and holistic self-education (WOSM, 1998).

It's important to understand that education is not restrict to a period of our lives. As quotes Freire (2014), "it is the incompleteness of being, that is known as such, which education is founded as an ongoing process" (Freire, 2014, p.57). In the Scout Movement, education is seen as a lifelong process too, where "a person's full potential continues to unfold throughout life" (WOSM, 1998b, p.10). The young people, however, is the focus of our Movement, the actor in this educational process, where the adults only play the role of assistants and educators, acting on the backstage of this development.



## SCOUTS AND THE COMMUNITY

As said before, the Scout Method - unlike the formal education - "focus on the holistic development of young people, through which they develop their skills, competences, life values and attitudes, rather than merely absorb knowledge" (World Scout Bureau, 2014, p.12). To this end, Scouting makes use of some learning activities, where we can mention the community service.

"As a community-based educational movement for young people, Scouting cannot operate in isolation" (WOSM, 2005, p.18). This is why the importance of working with the community, where through this work, Scouting can achieve its

Vision<sup>14</sup>. Working together with the community members and equipping them with necessary skills, Scouts can do an effective and positive change in their communities, stating “the relevance and impact of Scouting as a movement for social transformation” (World Scout Bureau, 2014, p.30).

The best way of working with the community, through its leading young people role, is seen by the Organization as the construction and implementation of social projects. Through them, young people “discover all of their capacities and make constructive use of them, to take charge of their lives, and be actors, not spectators, in their community” (WOSM, 1998a, pg.22).

But despite this important aspect for youth development, we can still see today - especially in a local level<sup>15</sup> - a lack of engagement with the community at the Brazilian Institution. “Facing himself and uninterested in relating with the community situated outside the boundaries of the families that integrate it” (UEB, 2013, p.14), the Scout Group only makes use of pontual communitary actions, outside the view of the local community. As a result, they do not perceive the value of Scouting, seeing the Scout Group as unnecessary to the neighborhood and young people.

In order to increase this contact with the community and projects, the World Organization of the Scout Movement (WOSM) has worked into the formulation of some initiatives, to

Finding possible tools that could enhance the possibilities for young people to contribute to the positive development of their communities, including opportunities for volunteering, internships, community service, and partnership projects with other NGOs (WOSM, 2015, p.17).

This necessity gave birth to three world Scout programmes: Scouts of the World Award, the World Scout Environment Programme and the Messengers of Peace Initiative.

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<sup>14</sup> “By 2023 Scouting will be the world’s leading educational youth movement, enabling 100 million young people to be active citizens creating positive change in their communities and in the world based on shared values” (WORLD SCOUT BUREAU, 2014, pg.6).

<sup>15</sup> Where the Scout Group is located.

Those three programmes were gathered into one big umbrella, called *Better World Framework*, “that aims to motivate the active citizen mind-set within all young people, Scouts or non-Scouts, and inspire them to take action” (WOSM, 2015, p.19). With this, Scouting intends to open again this bridge between Scout Groups and their community, strengthening the ties between these two sides and empowering young people - through community projects - to become responsible and committed citizens (WOSM, 2015).



## THE SCOUT PROJECT

In general, a project can be defined as "something to be achieved within a certain time in the future" (WOSM, 2000, p.2), which established a goal to be achieved and work the best way to accomplish it through an action plan. In Scouting this is no different. The Scout project is characterized as an educational tool used for self-development of young people, where they become the protagonists of the action - either by structuring the schedule, the decision-making, teamwork or responsibilities etc. - through the support of adults.

As an educational tool, a Scout project approach helps Scout leaders<sup>16</sup> to lead young people in developing their abilities and capacities, in motivating the progress of their personal development and applying the Scout Method with efficiency (WOSM, 2000). “Each phase of a Scout project involves activities which contribute towards achieving the project. Each activity “offers specific learning opportunities” (WOSM, 2000, p.3), where the young people are empowered to make their own decisions, as organising, planning and carrying out the project.

Different from other projects methodologies, the Scout project is unique, since we can only call it a Scout project when we make full use of the *Scout Method*. It’s said, “while some activities may involve an emphasis on certain elements of the Scout Method, by the end of the project all of the elements should have come into play in a

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<sup>16</sup> Adult volunteers.



natural way” (WOSM, 2000, p.7). Because of this full use, a Scout project involves two kinds of specific purposes: educational objectives and project goal(s). The first one is related to the personal progression of the young people, to what they have learned and gained in the end of the project. The second one is referred to what the project wants to achieve, to why or what purpose we are carrying out this project (WOSM, 2000).

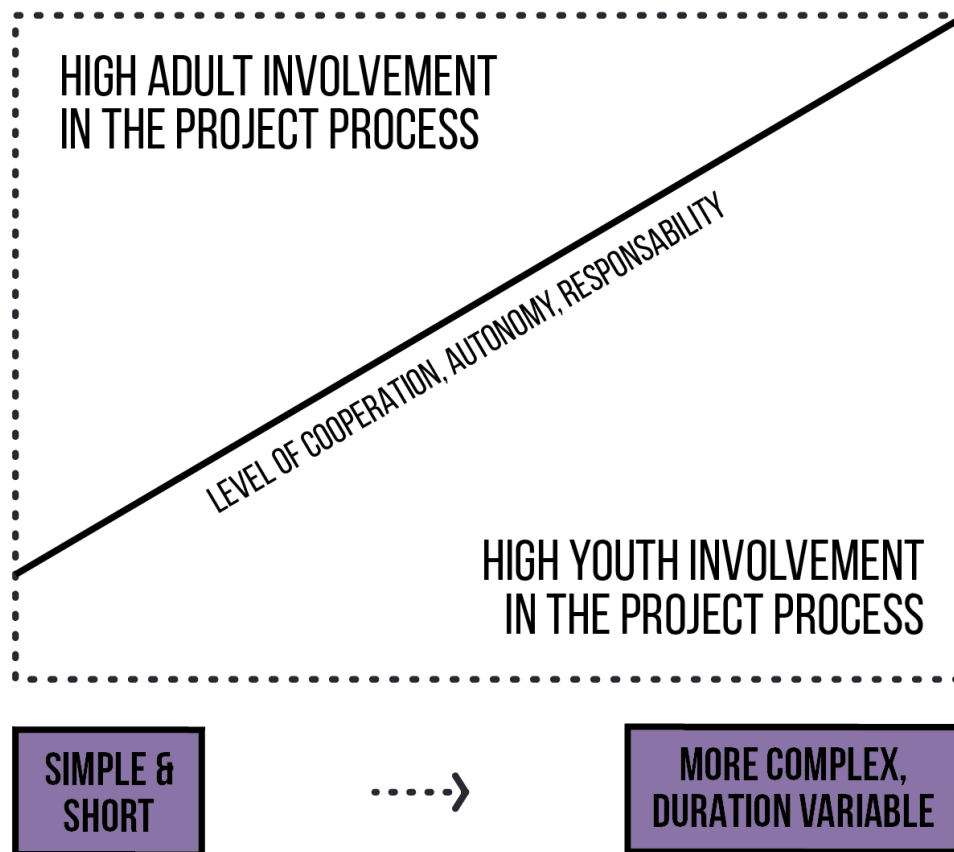
Because of the purpose and nature of the Scout Movement, a Scout project cannot be decided, planned and developed only by adults. Since the young people is the center of this educational process, the role of adults is “only take part in minor or unchallenging ways” (WOSM, 2000, p. 4). It means that the role of the adults is giving support and monitoring the phases and activities of the scout project, and not interfering, making decisions for young people or organising everything with other adults. The active participation of young people is an essential part of a Scout project (WOSM, 2000, p. 4). When we have this full participation, more will be the learning opportunities and the personal development of the youths involved.

### *Scout Project – phases*

According to the World Organization of the Scout Movement (WOSM, 2000), contrary to what many people think, a Scout Project is not considered an activity of a weekend, but several different activities, where each of them needs to be planned, organized and carried out to achieve the main goal. During the project, each activity offers young people specific learning opportunities, contributing to their full self-development. While "some activities emphasize certain elements of the Scout method until the project end all elements must have appeared naturally."

A Scout project has seven phases. Depending of the maturity of the young people involved, the amount of energy they want to put into the project and the experience they have while working together, the nature of the project can be simple and short or complex and longer, and so as its duration (WOSM, 2000).

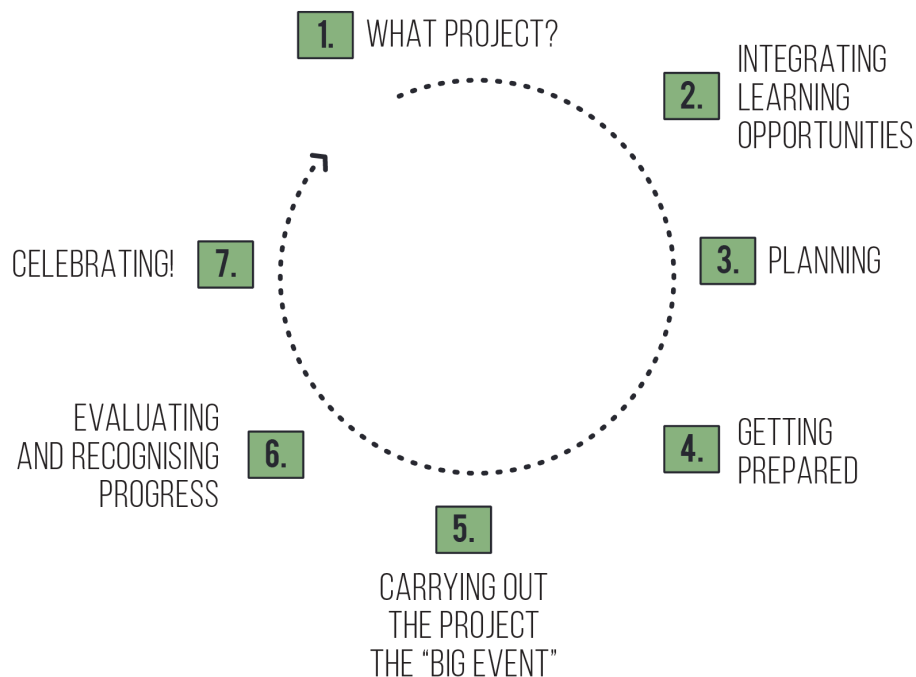
Figure 18: Level of expertise in a Scout project



Source: adapted from WOSM (2000)

Because of this methodology nature, the Scout project can be adapted to the necessities, capacities and age group of young people. It is important to note that as young people and adults gain experience while doing a Scout project, it can gradually become more ambitious, increasing its difficulties, its time and the learning opportunities (WOSM, 2000).

Figure 19: Scout Project Methodology



Source: adapted from WOSM (2000)

Since the Scout project's central core is the youth, the first step, *what project*, is to define what they want to do and work with. It can be made through the process of brainstorming or exposition of ideas. When the ideas are set, it's time to 'decode' them into a project, considering what's important and "linking them together toward and agree project goal" (WOSM, 2000, p.12).

The second step, *integrating learning opportunities*, is exclusively for the Scout leaders, since this phase refers to the "learning opportunities offered by the activities and the way in which the young people take part in the life of the team and unit (e.g. general attitudes, responsibilities, etc.) provide a basis for personal progression" (WOSM, 2000, p.18). As a result, the role of the adult in this phase is to analyse the outline of the project and see how it will incorporate the learning opportunities into it, besides the study of how to make the best use of the Scout Method during the project.

The next phase, *planning*, is to work with the organizational aspects of the project besides its schedule. In this phase, the young people will structure the roles

that each one of them will play during the project, listing materials, available budget and time. According to the project's needs and complexity, a structure may be needed, to maximize the learning opportunities and operates efficiently, as the team roles or task forces. *Getting prepared* is a continuation of that phase, where the scout leaders monitor the progress of each young member, helping them to gain the skills and knowledge needed and, in last case, deals "with aspects beyond the young people's capacities" (WOSM, 2000, p.14).

The *carrying out the project* phase corresponds to the project in action, the execution of it. The next one, *evaluating and recognising progress*, is the evaluation of the project as a whole – highlights and low points of it – and of each team member, evaluating what they gained with the project as a team and as individuals. The last phase, *celebrating*, corresponds to celebrate the efforts made during the planning and execution of the project, and celebrate the achieved objectives. It's important to highlight that achieve the main objective of a project is certainly something to be celebrated, but the personal learning of the youth - which was obtained during this journey - should always be the highlight element, giving even more meaning to celebration.

Therefore, it is not strictly necessary that each and every project will succeed and be finalized. Failures are also part of the learning process, helping the young realizing which points can be improved and adjusted.



## CASE STUDY



## SCOUTING IN THE AMAZON RAINFOREST

### *The place*

The case study is based in Amazon, the major state of Brazil, located in the northwestern corner of the country, corresponding to 18.4% of Brazil's total area. Despite having a population of 3.4 million people, the Amazon territory is sparsely populated, corresponding to 2.2 inhabitants per square kilometer<sup>17</sup>. Most of the Amazon population<sup>18</sup> lives in urban areas (79%); the other 21% lives in rural areas. This is the Brazilian state that comprises the largest number of indians: 305,873 thousand, representing 37.4% of the total, according to the National Indian Foundation (FUNAI, 2010).

Figure 20: Amazon Region



Source: Elaborated by the author (2016)

The Amazon forest is the primary vegetation cover. Considered the largest forest in the world, it is also home to greatest biodiversity, with a wide variety of both

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<sup>17</sup> Human Development Index (IDH) according the Brazilian Institute of Geography and Statistics (IBGE, 2010).

<sup>18</sup> Demographic Census, according to the National Indian Foundation (FUNAI, 2010).

flora and fauna species. The river system is quite complex, especially in the Amazon River Basin, which is one of the largest freshwater sources in the world, with 6.300 km.

According to the Indigenous Census 2010, the State of Amazonas has the largest self-declared indigenous population of the country, with 168,700 thousand. They can be found living in cities and villages surrounded by forests and rivers, where the access to the state is mainly done by water or air.

### *The High Solimões*

Figure 21: High Solimões area, Amazon



Source: Google images

One of the sub-regions of the Amazon rainforest is the *High Solimões*, possessing a strategic location which is the main entrance of the western part of the Amazon Basin, incorporating the territories of the largest Amazonian countries: Brazil, Peru and Colombia. The High Solimões covers nine municipalities (Jutaí, Santo Antônio do

Içá, São Paulo de Olivença, Tabatinga, Tonantins, Amaturá, Atalaia do Norte, Benjamin Constant, Fonte Boa) and 200,000 inhabitants (IBGE, 2010).

The High Solimões is the most preserved region of the Amazon rainforest and is the location of one of the largest indigenous communities of the state, the community of *Ticuna*. Distributed along the banks of the Solimões and its main affluents, the Ticuna are presented in the three neighboring countries, strongly marking the identity of the Sub-region, with 36,377 inhabitants only in Amazon (Funasa, 2009). We can see also another indigenous tribes in Amazon, like the Kocamas in the high solimões river, with 9,636 inhabitants (Funasa, 2010).

In 2000 (IBGE), the indigenous component was about 35,438 people, or 18% of the total population, distributed in 150 indigenous communities, mostly located along the rivers. The largest indigenous concentration is in Tabatinga, with almost 10,000 indians, followed by São Paulo de Olivença with 7,722 indians. It should be noted that Tabatinga is the smallest municipality of Mesoregion, with 3,239 Km<sup>2</sup>.

Image 22: Municipalities with the largest Indigenous Populations in the Country – 2010

MUNICIPALITIES WITH THE LARGEST INDIGENOUS POPULATIONS IN THE COUNTRY, ACCORDING TO RESIDENCE SITUATION AMAZON - 2010					
TOTAL		URBAN		RURAL	
MUNICIPALITY	POP	MUNICIPALITY	POP	MUNICIPALITY	POP
São Gabriel da Cachoeira	29.017	São Paulo	11.918	São Gabriel da Cachoeira	18.001
São Paulo de Olivença	14.974	São Gabriel da Cachoeira	11.016	Tabatinga	14.036
Tabatinga	14.855	Salvador	7.560	São Paulo de Olivença	12.752
São Paulo	12.977	Rio de Janeiro	6.764	Benjamin Constant	8.704
Santa Isabel do Rio Negro	10.749	Boa Vista	6.072	Santa Isabel do Rio Negro	8.584
Benjamin Constant	9.833	Brasília	5.941	Campinópolis	7.589
Pesqueira	9.335	Campo Grande	5.657	São João das Missões	7.528
Boa Vista	8.550	Pesqueira	4.048	Alto Alegre	7.457
Barcelos	8.367	Manaus	3.837	Amambai	7.158
São João das Missões	7.936	Recife	3.665	Barcelos	6.997



Source: Adapted from IBGE, Demographic Census 2010

The social density index (compound of illiteracy rate, heads of households below the poverty line, per capita income, education units and health units, among others) pointed to a serious situation in the High Solimões, where almost all municipalities had very low social density, in which only Benjamin Constant had an average social density (IBGE, 2010).

With vast territories and lack of transport infrastructure, predominantly or exclusively fluvial, the access of the region's population to health services, sanitation, education and communication is highly difficult, which permanent shortages of human resources for health. This sparse occupation represents a difficulty for people's lives in the High Amazon, hindering the access to the benefits of modern infrastructure and services. Even the populations of major cities in the region lack of basic services such as drinking water (treated or controlled artesian well), generating a vicious circle of diseases and poor sanitation, which ultimately undermine the health and municipal scarce resources (Escoteiros do Brasil, 2013; IBGE, 2010).



### DRUG DEALING IN THE AMAZON TRAPEZIUM REGION

In the west State of Amazonas, in the High Solimões' region, is located, in the border area, an area called Trapezium Amazon, formed by the confluence of the Brazilian, Colombian and Peruvian territories. These countries concentrate the coca crop, the raw material for the production of cocaine.

The Trapezium has a heterogeneous population of approximately 150,000 people, formed by different indigenous groups (Ticuna, Kocamas, Yasha-Mishara, Uitoto and Ocaina), mestizos of local origin and Andean migrants and other Amazonian territories. This population is concentrated mainly in the urban centers of the region, especially in the cities of Caballocha and Iceland, Peru; Puerto Nariño and Leticia, Colombia; and North Watchtower, Benjamin Constant and Tabatinga, Brazil (Chaumeil, 2000).

Figure 23: Triple border space between Brazil, Colombia and Peru



Source: Adapted from Euzébio, 2014, by Felipe Balieiro

These cities - and the region of the Amazonian Trapezium as a whole - ended up presenting characteristics in common, such as peripheral position and distance from the central power of their countries, low population density, poor basic needs and absence of the state. Because of these characteristics, the region is considered one of the main entry ports of cocaine in Brazil, and constant object of government security plans discussions focused on the region.

During the period of XIX and early XX century, “the region's economy was based on the extraction of forest products - especially the latex extracted from their existing rubber trees - with massive exploitation of Indian slave labor-work” (Balieiro & Nascimento, 2014, p.4). This extraction cycle lasted until the 1920s and it went into decline because of the latex competition produced in the English colonies located in Asia.

From this period, the logging in the region increased, especially in the Colombian regions as well as in the lands along the Javari River, in Brazil, and in the municipality of Benjamin Constant. With the creation of environmental legislation, demarcation of indigenous lands and areas of environmental preservation, logging began to decline, generating an economic crisis in the productive sector (Steiman,

2002). In the 70s began the process of escalation in cocaine production cultivation, to supply the North American market demand, increasing the importance of this activity in the region (Balieiro & Nascimento, 2014).

It's important to note the importance of the hydrographic corridors formed by the rivers of the Amazon Trapezium in the development process of the region.

"The lack of road connections between the conurbations of Amazon Trapezium with the central regions of the countries that comprises it, and the limitations imposed by air transportation costs, makes the existing rivers the main way of displacement of their populations" (Balieiro & Nascimento, 2014, p.5).

In the late 80s and early 90s it was identified the emergence of new cocaine markets, increasing the importance of exporting routes that pass through Brazil. Thus, there was a change in the use of river routes of the region in the drug trafficking process. Moreover, in the last decade, it has been observed a change in the cocaine trade profile in Brazil, which has ceased to be a country characterized as a transit route and became an important consumer market (Balieiro & Nascimento, 2014).

"Brazil contains about half the population of South America; is a country vulnerable to both trafficking due to its geography (which makes it a staging area convenient for cocaine trafficked to Europe), as with cocaine, due to its large urban population. The latest official estimate of annual prevalence of cocaine use in Brazil based on the general population dates back to 2005" (UNODC, 2014, p. 143).

### *Drugs and alcohol in indigenous tribes*

The location and vulnerability of the Brazilian Amazon borders has contributed to the expansion of drug trafficking and drug use among indigenous people of the municipalities in the region. Spread over about 230 communities, approximately 50,000 indians of various ethnic groups are action targets of drug dealers, where in change of providing drugs for young people, recruits them as "mules" (carriers), to transport the drug to the headquarters municipalities.<sup>19</sup> According to the Coiab's complaint (Coordination of Indigenous Organizations of the

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<sup>19</sup> G1 Brasil. Araújo, G, 2008.

Brazilian Amazon), in November 2007, about 200 indigenous teenagers between 12 and 18, from 43 ethnic groups from the municipalities of Tabatinga and São Gabriel da Cachoeira, have been identified as drug users and were being used as carriers by traffickers.

To David Félix Cecilio, regional administrator of the National Indigenous Foundation (FUNAI), seven cities are among the main targets of traffickers. "Tabatinga, Benjamin Constant, São Paulo de Olivença, Amaturá, São Antonio do Içá, Japurá and Tonantins are the most affected areas. Indigenous communities from Umariacu I and II are the closest ones to Tabatinga, where are the largest number of young people addicted". For the Institution, the main cause of the problem is the geographical issue. The battalion of the Revolutionary Armed Forces of Colombia (FARC) constantly invades the indigenous territory, mainly by Peru, where foreigners do not recognize the Brazilian caciques as local authorities.

To restrain the access of indigenous youth to drugs, the regional administrator of FUNAI said that social projects, developed within the communities, could be an output to the addiction of cocaine and alcohol.

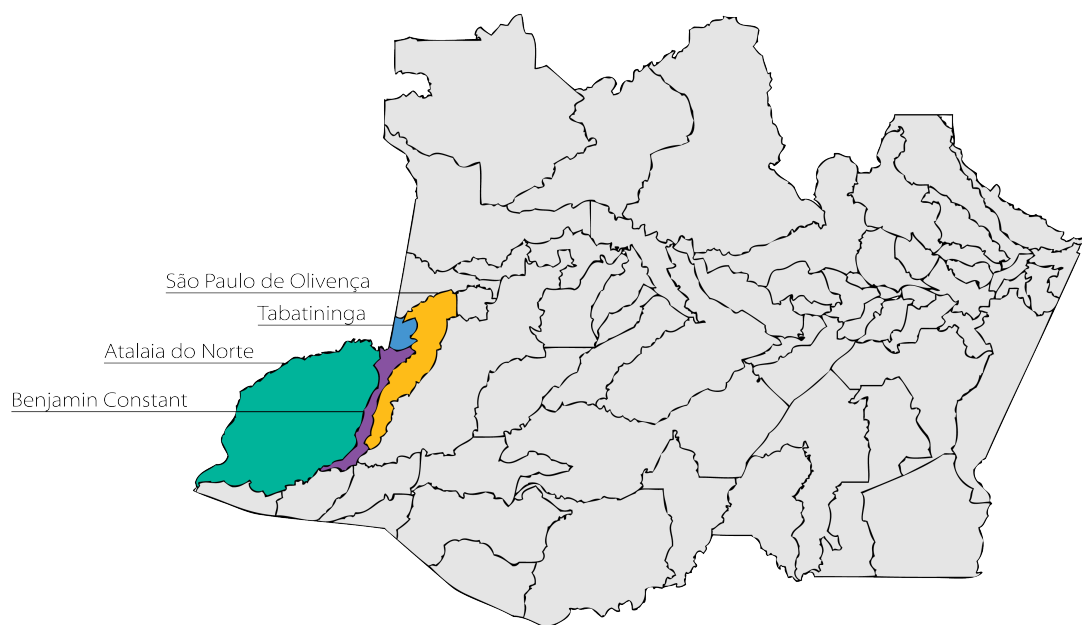
## CHAPTER 6



FROM THE SCOUT CASE STUDY PROJECT

The working area of the project “Scouting in Amazon rainforest” is in the High Solimões area, in the cities of Tabatinga, Benjamin Constant, São Paulo de Olivença and Atalaia do Norte, as it shows in the map below:

Figure 24: Scouting’s working area in Amazon rainforest



Source: Elaborated by the author (2016)

According to primary and secondary data<sup>20</sup>, from 2005 to 2006, Scout Groups began to be founded in the municipalities of the High Solimões, totalizing five Groups in the end of 2006. In 2007, those Scout Groups started to develop actions to show the Scout Movement to indigenous people of the Tikuna ethnicity in High Solimões. This ethnicity, interested in the Scout Program, opened two Scout Groups in 2007, with the help of local volunteers: the 13° Scout Group Jungle Guardians and the Scout Group Maguta, both indigenous (UEB, 2013).

Apart from these two groups, in 2010 a seventh one was opened in the area, totalizing more than “400 children and young people and more than 100 adult volunteers” (UEB, 2013, pg.6). The existence of those Scout Groups “is offering non-formal education to children and teenagers, promoting the youth a leading role and

<sup>20</sup> Grant Application Project of Scouts of Brazil, 2013, and interviews made by the author.

the citizenship formation, impacting directly in peace promotion on a border area” (UEB, 2013, pg.6)

Figure 25: High Solimões’ Scout Groups – according to the Institution’s Registers



CITY	SCOUT GROUP	YEAR OF FOUNDATION
Tabatinga	3º Alto Solimões	2006
Tabatinga	12º Raimundo Cavalcanti de Morais	2005
Belém do Solimões - inside the Tikuna's village	13º Guardiã de Selva	2008
Atalaia do Norte	14º Francisco Sucuri	2010
Benjamin Constant	18º Marechal Rondon	2005
Tabatinga - inside the Tikuna's village	19º Maguta	2009
Benjamin Constant	30º Marcelo Maia	2005

Source: Elaborated by the author (2016)

To expand the work of those existing Scout Groups in the High Solimões area, benefiting more children and young people in conflict zones, a project<sup>21</sup> was written by the Institution in the year of 2013 as its main goal to “benefit 1,000 children and youth in the High Solimões area of the Amazon Forest with the Scout Method, providing them citizenship and stimulating the youth leadership to promote a culture of peace” (UEB, 2013, pg.4).

Besides the main goal, the project counted with specific objectives (UEB, 2013, pg.4), such as:

- Reduce the number of people involved with drugs, nearby 15% of the Amazon Forest’s population today, according to the Brazilian Observatory of Drugs Information (OBID);

<sup>21</sup> Grant Application Project of Scouts of Brazil. 2013.

- Reduce the number of alcoholism, nearby 19.6% of the Amazon Forest's population today, according the Interagency Health Information Network (RIPSA);
- Reduce the number of suicides, nearby 38.32 per 100,000 inhabitants, eight times bigger than the national tax, according to the Indigenous Health District of High Solimões (DSEI);
- Increase in 150% the number of children and youth benefited by the scout program in the Amazon Forest;
- Increase in 150% the number of the Scout Groups in the High Solimões Area.
- Enable 100 adults as volunteers in the existing groups;
- Distribute free scout literacy support to all youth of the scout groups involved in the project, creating the Scout Libraries;
- To offer two Preliminary Courses and one Basic Annual Course to the formation of scouts and leaders.

For this project, a specific target was set, where it would be worked with “1,000 boys and girls aged between 6 and 21 years old [...] mostly belonging to or descendant of indigenous ethnicities, specially the Tikuna and Kocama” (UEB, 2013, pg.5). According to the Institution, one of the main benefits of providing non-formal education to those children and young people of indigenous ethnicities is the contribution to the formation of their citizenship and the consequent facilitation and adaptation of their culture in urban spaces, avoiding suicides and the excessive consumption of alcohol and drugs (UEB, 2013).

One of the challenges seen in the project was concerning the existing Scout Groups in the area and how could they “offer the Scout program, promoting citizenship formation to children and youth, reducing the future engagement with the drug dealers and the alcoholism, giving better conditions for leadership and employability” (UEB, 2013, p.3). Furthermore, the distance between cities – being possible only by boat or plane –, the communication to other cities, the expensive costs of flight tickets, lack of professionals for capacitations and a lack of financial sustainability were seeing as extra challenges to the project.



As set by the Scouts of Brazil, the project would have the duration of 3 years, starting in 2013. By the end of the project, the Institution intends to “stimulate the Scout Movement in the region of High Solimões, offering a real possibility of a supplementary educational activity that will be extended over the next years” (UEB, 2013, p.8). Furthermore, is intended to seek the implementation of *Scouting in Schools*, a project that already exists in the states of Paraná and Rio Grande do Norte, “which besides being an alternative to proceed with the expansion of the Scout Movement in the High Solimões, will be an alternative to the sustainability of local initiatives” (UEB, 2013, p.8).

It’s important to notice that, before the idea of the project “Scouting in the Amazon rainforest”, the Institution applied in 2012 to the Amazon Bank<sup>22</sup> to a sponsorship for the expansion of Scout activities in the area. The financing was granted with (USD) 17,000. In 2013, with the ending of the money from the bank, the Institution applied to a global Scout fund, the Messengers of Peace fund. In the same year, the financing was granted, with USD 119,625. By those financing, the Institution was confident about the implementation of Scouting in the High Solimões area.

The implemetation of the project was divided in three big activities, such as:

### *1. Training and Awareness-raising*

- Local transportation for training, awareness raising and community involvement (10 local trips in 12 months for 03 years);
- Follow up – 01 professional for 04 annual support trips;
- Trainings – 04 professionals for each of 02 annual courses.

### *2. Support and materials*

- Education materials for trainings (02 per year)
- Scout Libraries: Technical books for implementation of the educational program (06 kits with 22 books each per year)

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<sup>22</sup> Financial edital by the Amazon Bank sponsors projects, which respect the economic, social and environmental sustainability of the Amazon region. It sponsors events and projects in environmental segments, social, cultural, sports and exhibitions, projects that emphasizes what is rightfully Amazon and promote citizenship in the communities of the Amazon region. Font: <http://www.basa.com.br>

- Equipment

### *3. Youth Participation in practice*

- 1 annual participation of leaders in National Scout Congresses (02 times a year)

Figure 26: Project disbursement schedule

## DISBURSEMENT SCHEDULE – FIRST YEAR

### Human Resources

- 1.1 Local Transportation for training awareness - raising and community involvement
- 1.2 Follow up for support (Air transportation; Lodging and Accomodation; Meals and Food)
- 1.3 Trainings (Air transportation; Lodging and Accomodation; Meals and Food; Coffe Breaks)
- 2.1 Education Materials for trainings
- 2.2 Scout Libraries
- 2.3 Equipment
- 3.1 Youth participation in practice (Air trasportation, local transportation; lodging and accomodation)

## DISBURSEMENT SCHEDULE – SECOND YEAR

### Human Resources

- 1.1 Local Transportation for training awareness - raising and community involvement
- 1.2 Follow up for support (Air transportation; Lodging and Accomodation; Meals and Food)
- 1.3 Trainings (Air transportation; Lodging and Accomodation; Meals and Food; Coffe Breaks)
- 2.1 Education Materials for trainings
- 2.2 Scout Libraries
- 2.3 Equipment
- 3.1 Youth participation in practice (Air trasportation, local transportation; lodging and accomodation)

## DISBURSEMENT SCHEDULE – THIRD YEAR

### Human Resources

- 1.1 Local Transportation for training awareness - raising and community involvement
- 1.2 Follow up for support (Air transportation; Lodging and Accomodation; Meals and Food)
- 1.3 Trainings (Air transportation; Lodging and Accomodation; Meals and Food; Coffe Breaks)
- 2.1 Education Materials for trainings
- 2.2 Scout Libraries
- 2.3 Equipment
- 3.1 Youth participation in practice (Air trasportation, local transportation; lodging and accomodation)

Source: Elaborated by the author (2016)

## *The Analysis*

According to primary and secondary data, it is intended to analyze each point of the project, in the aspects of objectives and big activities. The purpose of this analysis refers to the progress of the project as a whole, emphasizing aspects of social impact, engagement with the community and the project range. Firstly, it will be analyzed primary data, and then the secondary data.



## VIDEO

The videos used for this analysis were made during one of the Institution's visits in 2014 to the project sites: Tabatinga, Atalaia do Norte, Benjamin Constant, Belém dos Solimões and São Paulo de Olivença - through a camera crew -, showing the cities, families, communities, Scout Groups and interviews with Scouts and non Scouts involved somehow in the project. Those videos were chosen by the author due to its relevance for the analysis of the case study, since the lack of written material, reports and difficulty to travel to the High Solimões.

Since there is more than 40 videos about the project, a criterion of importance was applied to the coding, dividing the analysis into two parts. For the first video analysis it was chosen interviews with different players of the project (parents, youths, Chief Scouts and people from the community), followed by a second video analysis, which focused on the sites of the project, customs and activities of the Scout Groups. With this, it is expected to analyze the project as a whole, gathering different perspectives and approaches of it.

As said before, the analysis was made through the coding, a method that enables the organization of the coded data and group them into categories, owing to some characteristics they share in common (Saldaña, 2009). Finding these repetitive action patterns and consistencies is a good way to know what kind of information is really relevant and what should be focused with more accuracy.

### *First video analysis*

For this first analysis, it was chosen some interviews with different players of the case study, in the different sites of the project. The analysis was divided into the cities of the project:

a) Belém dos Solimões, Tabatinga

Figure 27: Ticuna's village, Scout activitie in Tabatinga



Source: Institution's archive, 2014

Belém do Solimões is a village within the town of Tabatinga, which is located the indigenous reservation of Eware I and II, home to natives of the Tikuna and Cocama ethnic groups<sup>23</sup>. Its location is in the banks of the Solimões River, west of Amazonas state, near the border between Brazil, Colombia and Peru.

The interviews were filmed inside the Tikuna's village, where is located the 13° Scout Group 'Guardião da Selva'. This Scout Group, founded in 2008, counts with approximately 180 scouts, all descendeds of the tikuna ethnicity. The interviews were made within the Scout Group and the comunntity, with two young Scouts of the Scout Group, two adults volunteers of the same Scout Group, a professor of the community

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<sup>23</sup> <http://belemdosolimoes.blogspot.com.br>, visited in 26th March, 2016.

and a representant of FUNAI<sup>24</sup> in the village of Belém dos Solimões. The full transcription of the interviews is located in the appendix.

For those interviews, it was used the *descriptive code and vivo code*. Applied the coding, we had some categories that appeared steadily, such as:

- Lack of structure/material;
- Language conflicts;
- Willingness to work with youth;
- Importance of Scouting;
- Violence at the community;
- Abandonment.

Figure 28: Interviewed people from Tabatinga



Source: Institution's archive, 2014 (Filmmaker: Gabriel Rodrigues)

To better analyze the data, interviews were divided between project participants, adults (volunteers of the project) and people from the community. Because of this, we could see some patterns in the statements, such as:

I. Project participant:

- Lack of structure/material;
- Importance of Scouting.

II. Adults (volunteers of the project):

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<sup>24</sup> National Indian Foundation (FUNAI), is the Brazilian government body that establishes and carries out policies relating to indigenous people.

- Lack of structure/material;
- Violence at the community;
- Language conflicts;
- Willingness to work with youth;
- Abandonment.

III. People from the community:

- Violence at the community;
- Importance of Scouting to the community;
- Abandonment;
- Lack of structure/material.

From this perspective, we can see the appearance of two distincts categories: the “violence” and “abandonment”. These were constant in the adults speech, seen as obstacles to the correct application of the Scout Program. This can be observed due to the daily reality seen by those people, who live in a risk community, where young people are gradually taken by drugs and alcohol, increasing the violence in the region. All of this was caused by the lack of infrastructure and abandonment of authorities.

Those facts can be seen during the speech of some interviewees, as, for example:

“This for sure, but this period that we are working, our Scout Group helped many children. Until now we have these people here with us, we managed to rescue violence, because here in this community there is too much alcohol and a lot of people drinking. This ends up affecting children and families, but we work on these children, guiding them not to fall into violence and into the wrong things, right? And the Scout has been helping. It is helping with this guidance that we pass on to the children, to take it home and talk with parents, you

know, to have a better life. But today we are slowly, almost stopping. We are not making activities, because we are in need of material.”<sup>25</sup>

In this speech, for example, we can see the struggle of this adult to implement the Scout Program to the youth community, despite the many problems that the region carries, like the violence, drugs/alcohol, the lack of structure and abandonment. Taking another example:

“In the community situation that I'm seeing I think it does not help a person to organize such a Scout Group and not have some tools to do this kind of work here in the community. I feel like when a man is fishing on the lake; he uses the instrument to get the fish, like an arrow or carrion to catch it. If we just take the paddle, you can not catch the fish because it is too difficult. We can not catch the fish by hand. It's the same situation here in the community; there is no use in putting a Group and have nothing to offer, no kind of resource to work, there is hard for us here in the community. This is our reality, we are abandoned by the government, especially the municipalities, and this is the reality we are facing. This results in too much difficulty; even in school, the acceptance of the young is becoming increasingly complicated. They live in idleness, our youth, Ticuna, because of the lack of opportunity to them. They, for that lack of such opportunity, generate violence here in the community, that is my concern as a teacher here in the community.”<sup>26</sup>

By this other example, we can see that the range of the Scout Program is very limited because of the lack of structure and abandonment in the region. And this situation is getting worst, while the Scout Group is slowly losing their members.

To the young people that participates in the project, the situation is no different. They recognize the benefits of the Scout Movement, but because of this lack of material some of them are leaving the Scout Group and the activities, getting involved again in the misdeeds of the region. As we can observe:

“She said that here in our Scout Group there is the material that we need to work, make the Group more dynamic. Sometimes we don't move the Group because of the lack of material, for example, lack of a home that we need for us to try to work with the Group. We feel the need for lack of the material that we need to work. Therefore, sometimes we do not take the

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<sup>25</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>26</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.



projects forward because, so far with new young people who have joined us, despite being 180, only half attend the activities.”<sup>27</sup>

By this other interview, we can see that the same pattern is showing up:

“He said he likes to practice sports, he's in the Scout Group since 2008, but sometimes is difficult to practice sports, because of the lack of material that doesn't allow him to participate every time in the Group, because sometimes he needs the support of the Chief Scout, but sometimes the Chief Scout can not support them because we do not have materials to help them.”<sup>28</sup>

This reaffirms the previous statement that the lack of structure/material is affecting the quality and the work of the Scout Group in the Ticuna's community.

#### b) Atalaia do Norte

Figure 29: Scouts of Atalaia do Norte



Source: Institution's archive, 2014

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<sup>27</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>28</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

Atalaia do Norte is the most western municipality in the Brazilian state of Amazonas. It's the third largest municipality in Amazonas and the seventh largest in Brazil. The city is known worldwide for cover much of the Vale do Javari Indigenous Territory, which is the largest reserve of isolated Indians in the world.

The interviews were made mostly with members of the community, in which was used for analysis the records of a mother of one girl Scout, the Secretary of Culture of Atalaia and a professor of the city.

For those interviews, it was used the *descriptive code and vivo code*. Applied the coding, we had some categories that appeared steadily, such as:

- Importance of Scouting;
- Problems in the community;
- Scouts & community;
- Lack of structure/material;
- Lack of infrastructure;
- Abandonment.

Figure 30: Interviewed people from Atalaia do Norte



Source: Institution's archive, 2014 (Filmmaker: Gabriel Rodrigues)

Dividing the answers into the interviewed people, we can say that most of the negative codes are linked to the perspective and reality of the interviewed - especially affecting those with lower living conditions. From the perspective of those who are living in the 'real conditions' of the community, we can see more clearly the presence of the categories lack and abandonment. As we can see in the mother's interview:

“What I want to talk about here is about the place where we live, which is all like this, all ‘honeyed’, all dark. [...] To improve the city? Making asphalt on the street, and working out what does not have work.”

“They are in school and many already want to leave it because they not even have a place to live, they are homeless. Especially my daughter, that wants to leave here, she wants to take her children from school because she has nowhere to stay.”<sup>29</sup>

From this testimony, we can observe the deplorable life conditions that people in the community have, especially near to where the Scout Group operates. These conditions, affects the work of the Group directly and indirectly, with the abandonment of young people and adults in search of means to survive or better life conditions.

“I see that support is missing. By local authorities, politicians. This Scout Group actually here in Atalaia is still resisting because we have a Chief Scout who is a warrior himself, who is doing this work with those boys but I think it’s missing a lot of support, there’s a lack of support that prevent the group to be able to continue the work, because without support there are no conditions.”

“Besides the investments we always say, we lack of incentive work, training these people, capacitation, working with awareness, all this infrastructure work; this part of awareness.”<sup>30</sup>

In this perspective, we can note that there is still a lack of structure/material and support – in a different scale – that prevent the Scout Group to continue the work at the community. This is basically due to the abandonment of authorities, lack of volunteers, training and materials.

Besides the presence of negatives categories, we can see that the ‘importance of Scouting’ was a code spoken by everyone, from different perspectives. Analysing the three testimonies below – from the mother to the professor and secretary of culture - we can clearly see the different perspectives of the importance of scouting to each one of them:

“It is what she is doing, right? The Scout Group. It’s just like that, following this life she is talking with others, because a lot of people is drinking and doing things that are wrong to do, but she’s not of those people”.

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<sup>29</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>30</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.



“Well, first, the program is developed at least in the Alto Solimões, street children, takes children from child labor and drugs; then I see this movement as something of great importance. In addition, it rescues people’s civility. We have all these work Scouts do to the kids here in the city in the High Solimões, so it is of great importance for our region.”

“Certainly, the Scout Group, the community itself did not have the Group in a situation that could bring benefits to the municipality. And today we already see it differently, especially now with your visit, Scouting has a value not only in the city, but in Brazil and the world. And with that, certainly, we think differently, we already look different, the community already looks different too. Scouting within our municipality.”<sup>31</sup>

### c) Benjamin Constant

Figure 31: Benjamin Constant city



Source: Institution’s archive, 2014

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<sup>31</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

The city is located in the confluence of the Javary River and the Amazon, close to the border with Peru. There are no roads to Benjamin Constant, and the only access is by boat. By fast boat it is about 31 hours from Manaus (about 7 days by slow boat). The nearest airport is at Tabatinga, 2 hours by boat<sup>32</sup>.

The interviews were made inside the 18° Scout Group Marechal Rondon, with three volunteers of the project. All volunteers are Chief Scouts, adults responsible to the implementation of the Scout Program.

For those interviews, it was used the *descriptive code and vivo code*. Applied the coding, we had some categories that appeared steadily, such as:

- Scouts & community;
- Lack of volunteers;
- Willingness to work with youth;
- Community problems;
- Lack of information;
- Importance of Scouting;
- Lack of material/structure;
- Abandonment;
- Different reality;
- Improvements.

To better analyze the interviews, the collected data were divided into some categories:

#### I. Community

- Scouts & community;
- Community problems;
- Different reality;

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<sup>32</sup> Woods, Sarah (2008). *Colombia*. Bradt Travel Guides. p. 257.

- Importance of Scouting.

## II. Lack

- Lack of information;
- Lack of volunteers;
- Lack of material/structure;
- Abandonment.

## III. Willingness to work with youth

Figure 32: Interviewed people from Atalaia do Norte



Source: Institution's archive, 2014 (Filmmaker: Gabriel Rodrigues)

In all interviews, it was visible the appearance of some codes, as the 'importance of Scouting', 'lack of material/structure' and 'lack of information'. But despite these appearances, each one of them was used with a different meaning by the interviewed. Taking the first man as an example:

"Look, in our activities today we seek to develop all projects that UEB have in calendar, according to the Scout Region here the Amazons too. But support is basically the research we do, according to what we look for in the website. Our group, for example, does not have an effective library. The Scout Region, after all this time, for the first time was here in our region last year. It was a great advance to the administered courses. Much that we thought was perfect was already very archaic in our knowledge. This support was of excellent quality, but this is the least that we have. We seek to do our research, get the news, and to try to implement them in our Scout Group."<sup>33</sup>

<sup>33</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

For the Scout Group's President, it became very evident during the interview a certain discomfort with the lack of support given by the Institution and Scout Region to the Scout Group. It makes him to fight and do things for himself to continue helping children and young people in the community. This ends up causing an increased wear of the project's volunteers, despite the apparent willingness to work with young people.

"We did not have access to as many books as we have now, and we did not have the training to plan the meetings and how to do the scout activities. Today we already know how to do it, we have learned how to do it in the basic course and it was very good. Every day, every moment we spend doing the course has improved a lot for us and I started to learn even better because I started to say 'oh no, I need to read, I need to study more to be able to organize the activities.'"<sup>34</sup>

Following the same analysis, for this other project's volunteer, despite the lack of material and structure, the support given by the project helped the adults of the Scout Group to have a minimum training to work with young people, despite the few adults on account of the adults' evasion in search of better working conditions.

"We have 4 adults. That is our difficulty, because adults today have a lot of work to do and they do not have time to work with us."<sup>35</sup>

Another aspect that can be observed during the interviews is the lack of information about the Scout Movement and the work made with the young people by the families of the participants and community. This aspect can be a stumbling block for some of the project's volunteers:

"It is the geographic issue and the poorness of the population. I mean, not so much the poorness, sometimes is the misinformation, the level of education of the families of young members. This sometimes hinders a little because it makes people to not understand the purpose. Sometimes it also does not have much follow up of reality, so this hinders some of our activities. But the society itself is so much exposed to certain social situations, which makes it difficult to deal with drug issues and stuff."<sup>36</sup>

This difficulty can be observed by this other volunteer, for example:

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<sup>34</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>35</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>36</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

“Today those who participate in the Scout Movement already have a far more conceptualized notion of the movement, it has a much better view. Who does not participate yet often questionates what we do, to what serves the movement, something like that. The often vision for those who does not have knowledge thinks it is a common group of young people, like any other, which only makes activities for camping, free-form, but I see that they do not have the idea of the fundamentals that we have, within this movement. The entire education process that it has.”

But despite all these problems, the willingness to work with community’s young people and the passion they carry with them when working as a volunteer of the Scout Moviment is very strong. By the Scout activities, volunteers can observe the improvement that the youth of the region is having, improving their behavior and helping them to come out of drugs and violence.

“For me it is a great teaching, a great area to live life. So the Scout Movement is part of us because we like to give; give love to the kids. Because of our friendship with them, our affection becomes very intense and when they arrive they always give a ‘be prepared’ and instead of giving the hand they embrace us as if they want to say ‘I’m here and I’m here to stay’, and this is what makes us work on the movement, to seek more resources to further enhance the activity. Today I study the books, download them in the Internet, study the activities, make in every meeting a different activity, every meeting I don’t do what I did last week, but a new one for them to have more desire to participate.”<sup>37</sup>

“Today we thank the people that is familiar with the Scout Group, we joined forces for the movement to continue, for its growing, for children to continue participating, helping in this issue of educational progression. So we do our best, in a very 'sacrificing' way, to increase the people. Our group has approximately 60 people registered and we are making it possible to see if this number increases, or at least keep its total.”<sup>38</sup>

### *Conclusion of the videos*

Gathering all the information about the interviews, we can clearly see that the necessities and desires change in accordance with the city and its reality. But some

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<sup>37</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

<sup>38</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.



codes still appear in all interviews; independent of the city or community the project is located, such as:

- I. Lack of structure/material;
- II. Willingness to work with youth;
- III. Importance of Scouting;
- IV. Community problems;
- V. Abandonment.

Through the analysis made in the cities of the project, we can see the differences on issues such as abandonment and lack of equipment/structure for the continuation of the work of the Scouts Groups. In remote cities, such as the Ticuna village in Belém dos Solimões, we realize that the lack of investment in basic needs - such as infrastructure and labor - ultimately influence directly and indirectly the work of the community's adult volunteers. This type of situation has just worsened the work of the Scouts Groups. As an example we can mention the evasion of children and young people to enter in the child labor; or families moving to other cities in search of better life conditions and employment.

Another aspect that has been seen - especially where the project is developed in the indigenous villages - is the problem of cultural difference and the spoken language, where the Scout Program needs to be adapted to this reality, as well as the materials given to the volunteers of this specific community. As a reinforcement to this voluntary:

"Look, it was a little difficult when the all material arrived in Portuguese, but as I speak two languages, I speak Portuguese and Ticuna, for me it was easy, because I was reading the texts and translating it in my ticuna language."<sup>39</sup>

In more developed cities, as is the case of Atalaia do Norte and Benjamin Constant, the abandonment issues are not as latent as to the most remote areas, often

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<sup>39</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

because of the proximity to big cities and the easy access to internet and media of communication. Thus, even facing an apparent abandonment by local authorities, the project's volunteers can be trained - either through internet or Scout Groups neighbors - and get information about games, activities and courses. However, it is still visible the lack of support for these people, who end up working the Scout Program in their own way - being correct or not -, adapting it to their reality.

"So, to organize the activities we gather to do some planning. We read the books and then we study the easiest way to do the activities, except that we adapt them to our reality. Because the books are for the Scout Movement, but our reality is different, so we work on the reality that we have."<sup>40</sup>



## QUESTIONNAIRE FROM THE VOLUNTEERS OF THE PROJECT

As described in the methodology chapter, the questionnaire was elaborated as a way of understanding the case study as a whole, monitoring the progress of the activities carried out by local Scout Groups, as well as knowing if the objectives proposed by the Institution are being achieved. This method was employed because it's faster and more efficient to collect amounts of information, enabling data to be easily quantified, providing a comparable data basis from different perspectives (Preedy, 1989).

For such analysis, two questionnaires via online were prepared and sent by email: one specific to volunteers and other to the Institution's professionals. As there was no response from the Institution - despite the numerous attempts - it won't be possible to perform this analysis, leaving only the analysis of the questionnaire given to the project's volunteers. This included four main themes: *program*, *communication*, *community & Scouting* and *general aspects of the project*, through 14 open and closed questions.

### *Analysis of the questionnaires*

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<sup>40</sup> Translation and adaptation made by the author. The full interview can be found in the Appendix.

With the distribution of the questionnaires, it was obtained responses from 8 Institution's volunteers, directly or indirectly involved to the project *Scoutism in the Amazon Rain Forest*. From the analysis of the first theme, *program*, it can be seen that the first question related to the understanding of adult volunteers on the Scout Program and Scout Method made it possible to be found that 37.5% of respondents believe that few adults understand it, against 25% of the respondents who said the opposite.

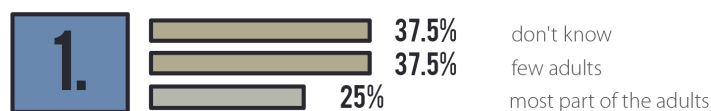
Regarding a previous training to the project's adult volunteers, the responses were divided, which 37.5% believe that most adults were trained and the same percentage believe that few adults were trained. However, when asked if there is a person at the project site responsible for the training of new adult volunteers, the majority of respondents (62.5%) said no.

In the last question on the subject, in which was asked about the existence of some kind of support or monitoring of the Institution - through its National Office - toward the project's Scout Groups, the responses were once again divided, which 37.5% believe that yes, this kind of support is given, against the same percentage (37.5%) stating that rarely this support is given.

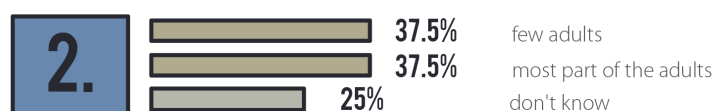
Figure 33: Analysis questionnaire case study: first theme



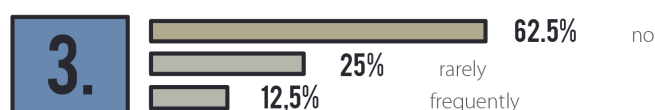
The adults of the project, working directly with young people, understand the Method and Scout Program?



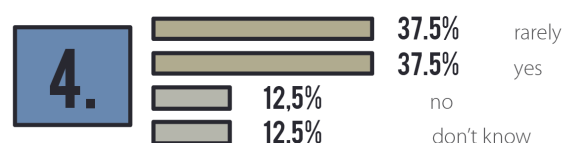
All adults working with young people have gone through previous training?



Is there any person at the project site responsible for the training of new adults?



Is there some kind of support and monitoring of the National Office with the Scout Groups of the project?



Source: Elaborated by the author (2016)

After this initial analysis, it can be seen that some questions had a division in the responses, which can be observed as a possible difference in the place where the respondents answered it, on which people living in remote cities ended up having a different point of view of those that live closest to large urban centers – due to their distance with the internet, contact with others Scout Groups and facility to have training courses. But a question that ended up being a majority for all was the lack of a person responsible for new local training, helping new volunteers and updating those who already work with young people in the Scout Groups.

In the second theme, *communication*, the questionnaire asked whether the support material submitted by the Institution - through books and booklets - was used by the project's adult volunteers in the preparation of the weekly meetings, there was a new division of the questions, which 37.5% of respondents answered that they were sometimes used and the same percentage (37.5%) said they did not know nothing about it. This same division happened when they were asked if the material support was accessible to all adults who work directly with young people, whom 37.5% of respondents said yes, they were available, and the same percentage (37.5%) said that they did not know nothing about it.

In respect of the language difference, when they were asked if all the people involved in the project (youth and adults) spoke the same language, one respondent said yes, all spoke the same language; four respondents did not have an opinion on the subject, but one of them believed it wasn't true due to the indigenous tribes of the project; and three people said that there is a language difference. These people said that the information is often passed on in Portuguese to the adult volunteers and they ended up translating into the local language and because of that there was a loss of some words and in the content, such as reports this respondent:

"No. The information is passed in Portuguese, with a big lost of content and orientation. I speak this because I taught a Preliminary Scout course, in which about 90% of students did not have Portuguese as their mother language. "

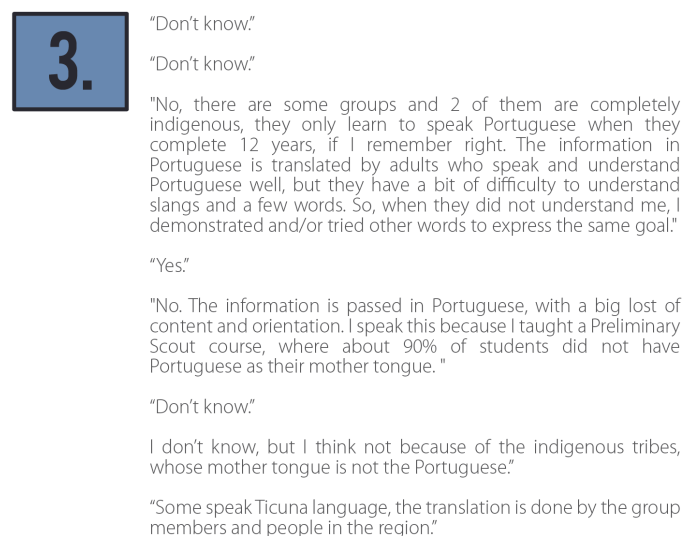
"No, there are some groups and 2 of them are completely indigenous, they only learn to speak Portuguese when they complete 12 years, if I recall correctly. The information in Portuguese is translated by adults who speak and understand Portuguese well, but they have a bit of difficulty to understand slangs and a few words. So, when they did not understand me, I demonstrated and/or tried other words to express the same goal."

On the question of whether there is a frequent communication between the project's Scout Groups, the majority of respondents (62.5%) said that generally there's always this communication.

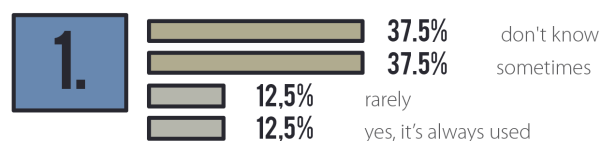
Figure 34: Analysis questionnaire case study – second theme

## THEME: COMMUNICATION

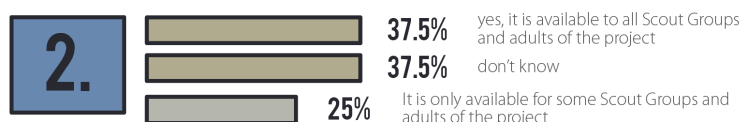
Everyone involved in the project (youth and adults) speak the same language? If not, how the information is passed to these people?



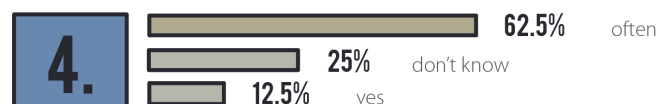
The support material submitted by the National Office is used in the preparation of the weekly activities?



The support material is accessible to all adults who work with young people?



Is there a frequent communication between the Scout Groups of the project?



Source: Elaborated by the author (2016)

Following the third theme, *Scouting and community*, they were asked if the families of the children and youth of the project understand what Scouting is and its importance. The vast majority (75%) of respondents said no, because they believed it

is still a form of recreation, not knowing the pedagogical nature that the Scout Program has, and the benefits it provides to the community's youth. Regarding the question whether there is an active participation of the young people's parents within the Scout Groups, 37.5% of the volunteers said that it's still very little, compared to 25% who said they generally have that parental participation.

In the question about the receptivity of the local community after the opening of Scout Groups and if there was an interaction between them, only one respondent did not give an opinion about it; all the other seven respondents ended up answering yes, there was a community receptivity to the opening of the groups and that there was an interaction between them.

"As we are speaking of different group locations and sometimes different cultures, some yes: The fully indigenous groups have a huge community's acceptance; they have a community radio where the meeting time is notified and in less than 10 minutes some 60 children and young people appear and new kids are always coming. (Tabatinga) There is a Scout Group that has a huge acceptance because it's located in a small neighborhood, however populous, and in which the Chief Scouts are well known. The community helps a lot and supports the group. (Benjamin Constat) There is a Scout Group that the city gives tremendous support; it is well known in the community. (Atalaia do Norte) The others are half-forgotten because they don't have an effective communication with the community and don't have an interaction between the parents. I attribute this lack of group pro-activity to the adults because they can have a support but they need to go for it. "

"There is interaction because those involved in the administration of those Scout Groups know the social and educational importance of the Movement. For this reason they work so that the movement is recognized by society and by families and others directly and indirectly involved. "

In the question about the main changes observed in the community after the opening of Scout Groups, three respondents did not know how to answer it and five respondents perceived the changes, but under different aspects:

"The main change was to give to the community's children and young people an educational program on which young people are not idle and have the ability to deal with a good and productive task. In addition to all the communities where the group is installed, it is perceptible a visual aesthetic change in the group after the place where it is installed. "

"The neighborhood recognizes the work of the Scout Group. Scouts help us in events, etc. "

"The Scout Group should be viewed with great importance for their work. But there is still a lack of support from local authorities, which makes it difficult to continue the work. "

"Before, the community did not see Scouting as something that would bring a benefit, a return. Today it's different. Scouting has a value not only in the city but also in Brazil and the world. The community today already looks different Scouting within the city. "

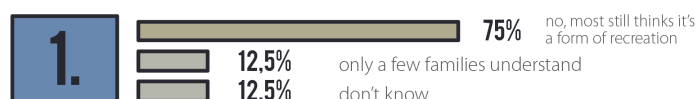
"I believe it was the choice of educational, recreational and cultural activities that offered something to the local youth in a planned and organized manner."

Figure 35: Case study analysis questionnaire – third theme

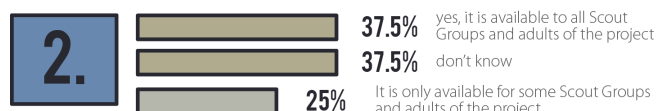


## THEME: SCOUTING & COMMUNITY

The families of the children and youth of the project understand what Scouting is and its importance?



The support material is accessible to all adults who work with young people?



In your perception, how was the receptivity of the local community after the opening of the Scout Groups? Is there an interaction between the two?

**3.**

"As we are speaking of different group locations and sometimes different cultures, some yes: The fully indigenous groups have a huge acceptance of the community, so that they have a community radio where the meeting time is notified and in less than 10 minutes appear some 60 children and young people and at all time comes new kids. (Tabatinga) There is a Scout Group which also has a huge acceptance by being located in a small neighborhood however populous and which the Chief Scouts are well known, the community helps a lot and supports the group. (Benjamin Constat) There is a Scout Group that the city gives tremendous support, is well known in the community. (Atalaia do Norte) The others are half-forgotten, does not have an effective communication with the community, do not have an interaction between the parents. I attribute this lack of pro-activity of the group to the adults. Because they can have a support, but they need to go for it."

"Two of the new group moved the community, but there is a good interaction."

"There are very old groups within the project, some more than a decade. All are fully inserted in their communities."

"No, before the community knew the benefits of the Scout Group could bring. Today the situation is different."

"Don't know."

"With the Scout Group, eventually taking the children from the street, child labor and drugs; besides rescuing civility."

"There is interaction because those involved in the administration of those Scout Groups know the social and educational importance of the Movement. For this reason they work so that the movement is recognized by society and by families and other directly and indirectly involved."

"The Scout Group is always present in all the events that happens in the city, whether in security or execution. Therefore, the relationship with the city is good, where it benefits from the Scouts. As a future action, the city is looking to get a space, a ground for the group, as well as buying uniforms for the Scouts."

What were the main changes observed in the community after the opening of the Scout Groups?

**4.**

"The main change was to give young people and children of the community an educational program where young people are not idle and deal with a good and productive task. In addition to all the communities, where the group is installed, have a visual aesthetic change as the group looks after the place where it is installed."

"Don't know how to answer."

"The neighborhood recognizes the work of the Scout Group. Scouts help us in events, etc. "

"The new groups are from indigenous areas. About them, I can not explain the impact."

"Don't know."

"The Scout Group should be viewed with great importance for their work. But there is still a lack of support from local authorities, to be able to continue the work. "

"Before, the community did not see Scouting as something that would bring a benefit, a return. Today it is different. Scouting has a value not only in the city but also in Brazil and the world. The community today already looks different Scouting within the city. "

"I believe it was the choice of educational, recreational, cultural activities...offer something to the local youth in a planned and organized manner."

Source: Elaborated by the author (2016)

For the last theme of the questionnaire, *general aspects of the project*, they were asked if the project could be classified as sustainable, which means if the community itself and Scout Groups would be able to continue the project without external intervention. To this question 50% of the respondents said no, the project could not be classified as sustainable, against 37.5% who answered that other would be the current situation of the project.

In relation to if there would be points to be improved in the project “Scoutism in the Amazon rainforest”, just five volunteers made their considerations:

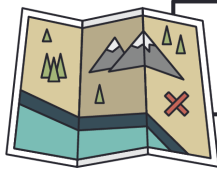
"It's necessary to make a close and frequent monitoring; adults training must be more effective and kind of adapted to the reality and understanding of the adults (in the project exists adults with 3rd full degree, as it has some adults with fundamental teaching and a semi illiterate, but some with 3rd degree adults do not understand something the semi illiterate can understand faster). The supporting technical materials, so they can carry out the activities."

"The form of work should be distinguished to each region. The courses should maintain its regularity, but the most important would be a 'local animator.' Another point that must be considered is to integration between groups in the Region, or the break in their own Scout Region, in order to have greater contact with the National Office. The information should really get on in a regular manner."

"The constant formation of adults and the distance and the social context in which the project is applied, to me, are the major obstacles to a more direct monitoring. But working well and having the adults training consistently with people who are Scout leaders and have social coverage in the community and also with others Scout leaders, this will make the project sustainable and in continuous improvement."

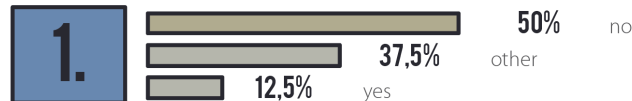
Figure 36: Case study analysis questionnaire – third theme





## THEME: GENERAL ASPECTS OF THE PROJECT

In your opinion, the project can be classified as sustainable (where the community and Scout Groups can continue it without external intervention)?



In your opinion, which points do you think could be improved in Scouting in the Amazon Rain Forest project?

**2.** "Make a close and frequent monitoring, adults training has to be more effective and kind of adapted to the reality and understanding of some adults (there exists adults with 3rd full degree, as it has some adults with fundamental teaching and a semi illiterate, but some with 3rd degree adults do not understand something the semi illiterate can understand faster). The supporting technical materials, so they can carry out the activities."

"More courses, more monitoring, faster and simpler forms of exemption from the Scout registrar."

"The form of work should be distinguished for the region. The courses should maintain its regularity, but the most important would be a "local animator." Another point is to integrate more groups to the Region, or the break in their own Scout Region, in order to have greater contact with the EN. The information should really get on in a regular manner."

"A better study of the work with indigenous, adaptation of the Scout material for the use with indigenous etc."

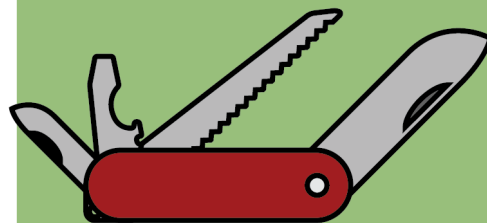
"The constant formation of adults. The distance and the social context in which the project is applied to me are the major obstacles of a more direct monitoring, but working well the adult training consistently, with people who are Scout leaders and have social coverage, in the community and also with the other Scout leaders, this will make the project sustainable and in continuous improvement."

Source: Elaborated by the author (2016)

Those last aspects mentioned by the respondents reinforce the problems observed by the research so far on which, in general appearance, it was seen as points to be improved - through the analysis of questionnaires - the following project's issues:

- The need of a closer and more frequent monitoring for adults of the project;
- A more effective adult training - through courses for volunteers -, adapted to the reality and understanding of some adults (because of educational and cultural differences, besides the language), in addition to conducting more trainings in the project sites;
- A better study of the work with the indigenous people, with adaptation of trainings and materials for the Ticuna and its cultural reality.

## CHAPTER 7



# SUGGESTIONS

FOR AN IMPROVED METHODOLOGY  
FOR SOCIAL PROJECTS

The nature of public sector problems – complex, cross-boundary and unsolvable by traditional government tools and approaches – also reinforce the importance of building the capacity of government to innovate and invent solutions to the complex and intractable problems faced by society. Problem complexity is mirrored by increasingly complex, pluralistic and interconnected communities and societies. Increases in migration and social inequality develop complex landscapes within which to navigate (Daglio, M.; Gerson D.; Kitchen H., 2015, p.6).

According to Serrano (2008), a social project can be defined - under a broad aspect - as "the process that affects humans and their living conditions, relationships with other value systems, in conclusion, what contributes to the configuration of the people's culture" (Serrano, 2008, p.17).

There is a wide range of social projects, each one defined in relation to the problem that it represents, in which the assisted needs "varies in time and space, depending on the culture and ideology of every people" (Serrano, 2008 p.17). Either way, according to Serrano (2008), a social project always involves:

- A serious and rigorous reflection on the concrete social problem that is intended to be improved;
- The need to become aware of the many existing needs in the project site and, once it is analyzed, choose a concrete problem that needs to be solve;
- The need to develop a more complete possible plan and adapt it to practice in order to transform and improve it;
- Openness and flexibility in its application. The opening should not be only understood as openness to the environment and the social environment, but also as having the ability to generate innovation and change;
- Originality and creativity in the project's development, trying to respond to specific needs;
- Starting always from the practice, from the perspective of those who live the problem, because, as they live it, they see possibilities for its solution.

### *Social projects in the third sector*

The projects are the essence of social organizations. After all, it is through them that the mission and goals of the organizations are realized. Generally, projects arise from the nuisance of caring for someone or a group of people feel when faced with a situation-problem-need and the will to respond, to create concrete solutions to this reality (Ulson and Figueiredo, 2015 p.8).

As demonstrated in previous chapters, the use of design thinking in social projects of the third sector seems to be increasingly evident, since its methodology gives “new ways of working with and for people in the context of the communities they live in” (Better by Design, 2014, p.8). Besides that, the use of design methodologies helps solving complex problems arising in the sector, giving priority to the person “in place of the organizations structure or systems that restrict them” (Gregory and Neves, 2014, p.5).

But despite the easy and quick implementation of the methodology – not being restricted only to designers – design thinking can not be classified only by a set of tools. We must see it as a new approach in our way of thinking and working with innovation (Gregory and Neves, 2014). Rather than point the answers that the organization is looking for, it provides instead the space, skills and tools to the team, to make it familiar to the problem and able to find new ways to solve it.

The first thing to note, therefore, is a change of mindset of the nonprofit organization itself, regarding to generate innovation. “Developing capacity for innovation requires that an organisation changes and adapts by learning from its past experiences while anticipating future challenges through organizational foresight” (Daglio, Gerson and Kitchen, 2014, p.12).

That is, if an organisation is not open to the implementation of new approaches and methodologies - even without ever having experienced it before -, the result *will never be different*. So, for this to happen, we need first to change the mindset of those involved in the project before the adoption of any methodology, including the design thinking.



## SUGGESTIONS FOR SOCIAL PROJECTS

After a study of several design thinking tools<sup>41</sup>, adapted or not to different sectors, two are the key points seen by the author in which the design thinking methodology can help in the development of social projects: the stages of *observation* and *ideation*.

Some were the factors that lead to the inclusion of these two phases in the process proposed by the author. First, it was took into account the constancy of these phases in all analyzed methodologies based on design thinking, observing this gap in some of the methodologies of the third sector. Second, as the focus of this dissertation is the community, it is seen as very important a study about it and its needs, in which, from there, the project team and the community can co-create for the realization of a common project that will positively impact the local people.

It will be presented in this chapter, therefore, a process based on design thinking adapted to the third sector, which can be used by institutions interested in planning their projects, in order to generate ideas and innovative solutions to social and internal problems. Thus, six phases were stipulated, which will be presented later: *observation*, *interpretation*, *co-creation*, *implementation*, *evaluation* and *celebration*.

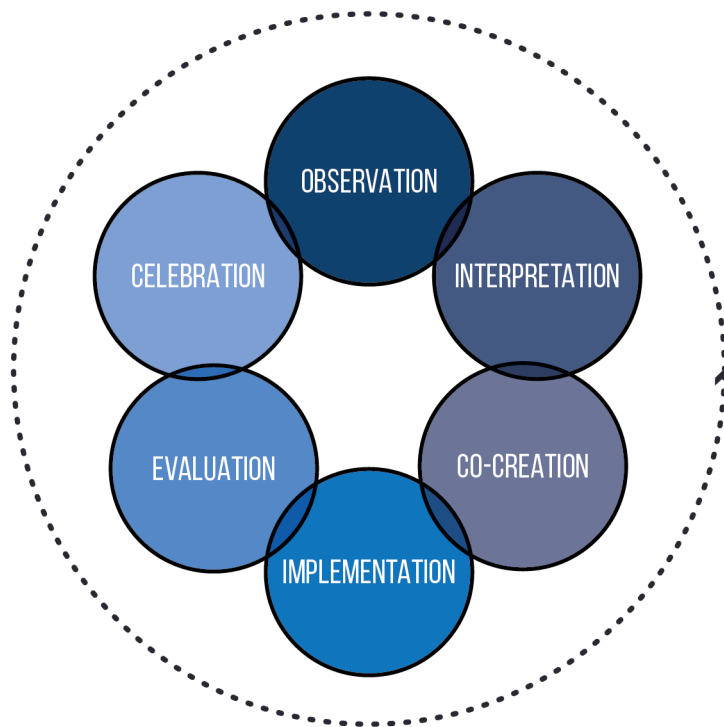
By applying this process is intended to "stimulate the meeting of creative and critical thinking, through the divergent deconstruction and convergent reconstruction along the understanding and solution of problems" (Mello, 2014, pg.102). However, this do not suggests that everyone needs to become a designer to implement it. It means that the process can help to develop a culture of mindset that engages who use services and who deliver them to, collaboratively, make a difference in their environment (Better by Design, 2014).

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<sup>41</sup> The methodologies analyzed can be seen in Chapter 3: *Methodology and Methods*, of this document.

It is important to note that, despite the fact that the following process is presented linearly, it provides a versatile and non-linear nature. That is, such phases can be used and configured according to the nature of the project and the problem to be solved.

Figure 37: Process steps for social projects



Source: Elaborated by the author (2016)



## PROCESS

### *Observation*

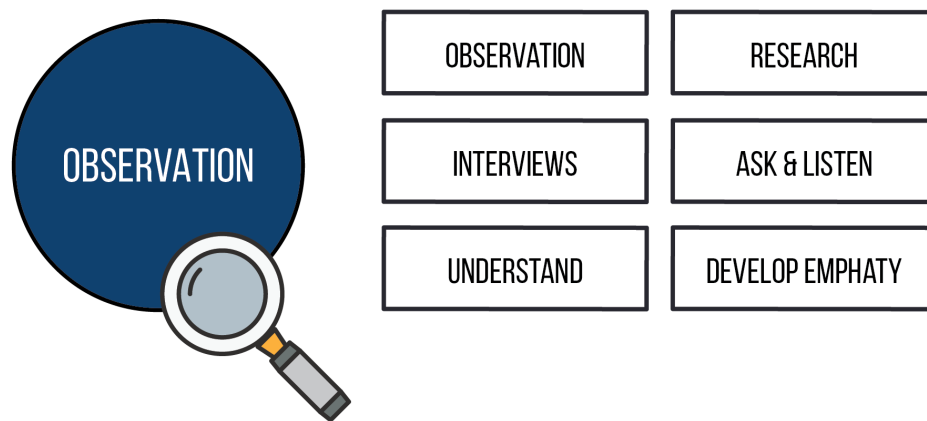
If you try to impose the community a certain type of service, and that service is not identified by the community as something able to meet a real need, it will be impossible to establish with it a symbiotic relationship (Fagundes, 2013, p.25).

This phase, before any other, aims to recognize - as complete as possible - the object of study. According to Serrano (2008), it is a phase of vital importance because it "allows you to locate the main problems, makes known its root causes and offers

courses of action for its gradual resolution" (Serrano, 2008, p.29). Thus, the aim of the diagnosis phase is the knowledge of the object of study's reality and its components.

One of the major barriers when establishing a real diagnosis is the difficulty to obtain a true understanding of the object of study's local reality, since we are exposed to contradictions and subjective interpretations of the elements that composes it real needs. To this end, it is necessary that the team spends considerable time at this stage, through a very broad field study, talking and listenign to local people, observing the behavior and daily life of the community, as well as taking personal notes. Thus, only when the team finds that this analysis is solid enough, they may proceed to the next phase.

Figure 38: First phase: Observation



Source: Elaborated by the author (2016)

Therefore, the diagnosis phase plays an important role when drawing up a social project, since it "will provide the necessary elements to be able to measure the direct and indirect effects of the performed project, as well as the impact it will have" (Serrano, 2008 , p.31). Only in this way the project will not appear in an imperative form, arising spontaneously in accordance to the needs seen by the community.

It is noteworthy that, if necessary, the team can always come back to this stage, reviewing the observed points and adding new ones. This will ensure a better knowledge of the field of study, thereby helping to define problems and find new solutions.

### *Interpretation*

Once the field of study where the project should be implemented was observed, this second phase concerns to the interpretation of the collected data. Thus, it is suggested that the problems or difficulties of the site which have been identified are listed for a later classification. This will help the team to define what is the latent needs of the object of study that needs a more emergency solution.

It is important to note that the social field has different needs and that is not always easy to identify it. Therefore, the needs gathered by the team can not only be felt by their members, but should also be proven by data, separating a real need of an imaginary one.

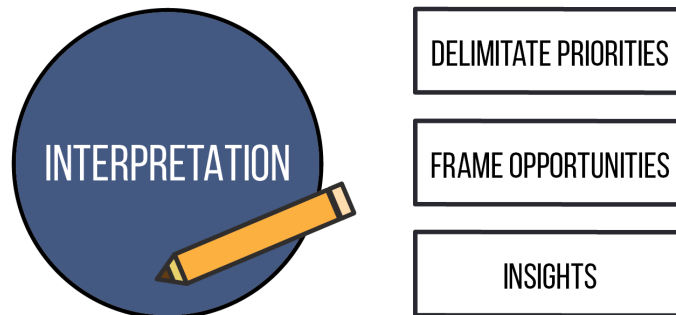
Only after the confirmation of the observed needs we can establish initial priorities that will guide the team's efforts. This usually happens because there are several needs and there're not always enough time to solve them. Framing priorities is an effective way to drive the project to its success, taking into account staff issues, time, cost, etc.

According to Serrano (2008), a criterion for defining priorities can be used, such as:

- The length of time in which persisted the need;
- The proportion of people who suffer or reveal the need;
- The time required to resolve it;
- The usefulness of its resolution.

Figure 39: Second phase: Interpretation





Source: Elaborated by the author (2016)

For some projects, however, due to the time and training of the team members, you may need to delimitate first the priorities of the study object – in the *observation* phase – indicating the basic needs for which efforts should be directed. Note that this practice should be made at last instance, since when tapering the observed needs of the object of study, often we are not looking to a real need - seen and felt by the community - but a necessity seen by an out agent.

After defining the priorities, it's time to frame opportunities that have been seen during the observation phase and start taking notes of insights, for the defined problem resolution. For a better guidance of this phase, when the necessity is detected, some questions may be answered, as showed below:

Figure 40: Questions for the second phase

- ☒ HOW CAN WE ANSWER TO THIS NECESSITY?
- ☒ WHAT CAN WE DO TO CHANGE THIS SITUATION?
- ☐ WHAT KIND OF RESOURCES WE WILL USE?
- ☐ HOW MUCH TIME DO WE HAVE?
- ☒ HOW MANY PEOPLE WOULD BE NEEDED?
- ☐ WHAT ACTIVITIES WILL BE ACCOMPLISHED?

Source: Elaborated by the author (2016)

### *Co-creation*

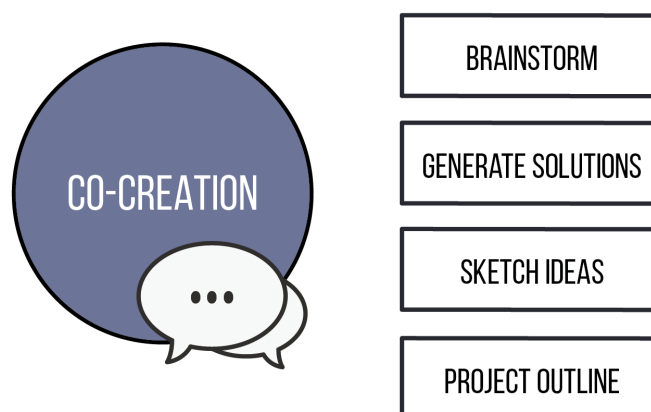
The project, as an organised effort for social change, intends to bring something new to people. Something that is missing. Something that is needed. Something importante. Hence the starting point is always the community (Council of Europe, 2000, p.45).

The main problems were seen and classified by the team but it is necessary that an interaction with the community of the study object before writing the project's idea. Only by this the project will gain strength and commitment by the community, and can positively impact more people that comprises the object of study.

Importantly, because it is a social project it should meet the actual needs felt by the people in the community in question and not only the group involved in the project creation needs. The creation of a project based only on the small group needs helps in a personal satisfaction, creating a temporary and unsatisfactory resolution of the problem. To identify this need, "an approach with the community is needed, making her talk about it, and especially hear it" (Fagundes, 2013, p.25).

The idea is to show the community the main problems seen by the team and together co-create for a better resolution of the problem. Thus, this junction between project team - which has the knowledge of the object of study more broadly - with the community - which has the experience of the problems seen and felt by the team - can work together, leading to a *social innovation*.

Figure 41: Third phase: Co-creation



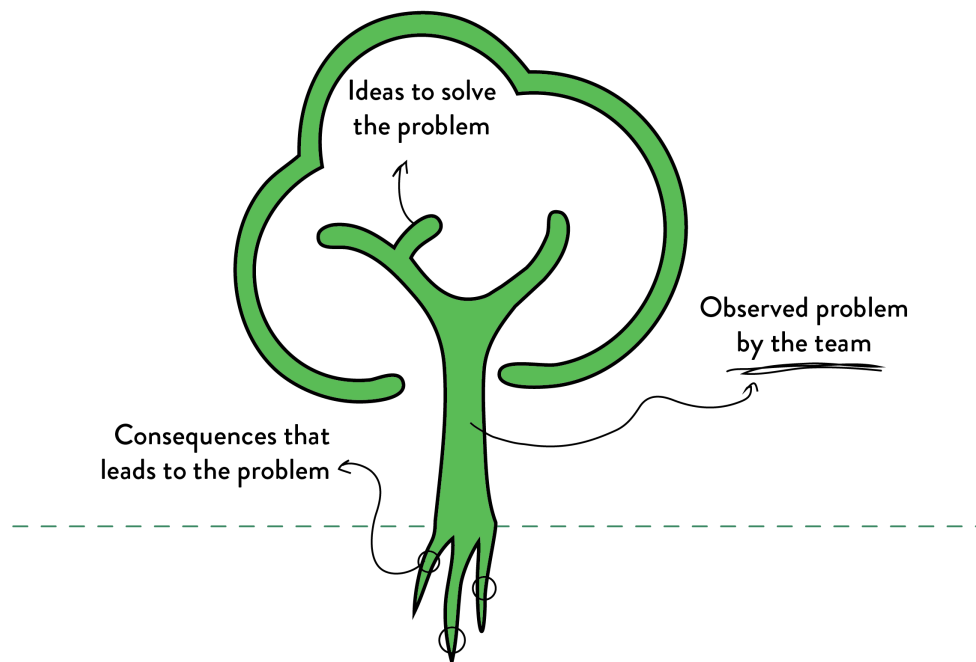
Source: Elaborated by the author (2016)

In some cases, however, this communication may be more complicated - because of the distance from the object of study or difficulty to access and contact the community. Through these informal talks, the group may expose their knowledge and ideas, which may be complemented by community players, either through online conversations as e-mails or other methods.

It's very important to stress this communication once this phase will impact the entire project. When the team goes on working with the community throughout the process of co-creation, the defined project will not only "works for the people affected, but that these people own and promote new measures" (Design Council, 2013, p.18).

After the contact with the community and their engagement, it's time to think together new ways of solution to a particular problem seen by both. A good exercise for this is the use of tools such as brainstorming or project tree, which can visually helps as a guide across the trajectory of the construction of project's outline.

Figure 42: Example of visual tool: the project tree



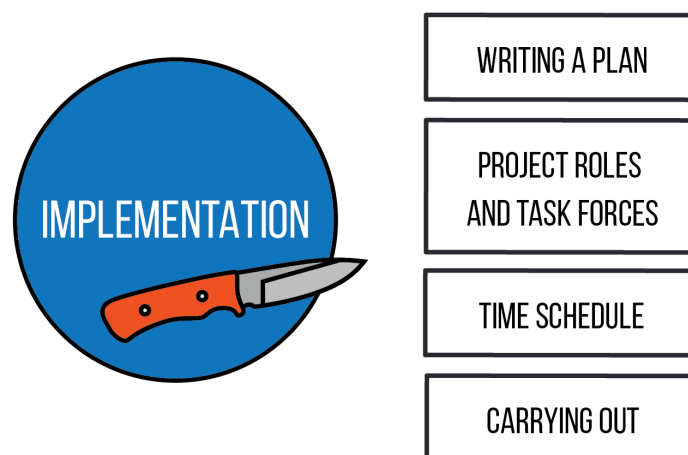
Source: Elaborated by the author (2016)

## *Implementation*

After the convergence of thoughts between the project team and the community, which results in a project idea and its structure, the following phase concerns to the project's implementation. This phase comes to put into practice all the knowledge acquired and experiences learned during the previous stages, through the implementation of the project idea conceived by the team and community.

It's important, before its implementation, to have all the planning done, with the tasks distribution, division of task forces and materials needed for the course of each activity to be performed.

Figure 43: Fourth phase: Implementation



Source: Elaborated by the author (2016)

## *Evaluation*

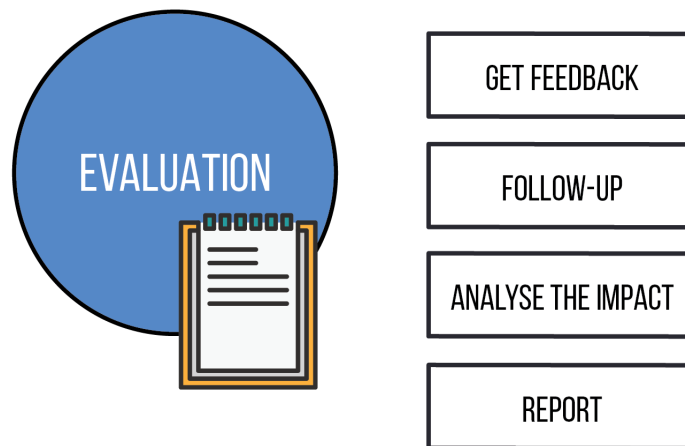
The evaluation that benefits the organization is the one used as a mean of: testing the feasibility of a project, improve existing projects, improve knowledge about its implementation, and the perception of the reality of users/beneficiaries, rationalize the use of resources know and measure the impact of their actions, serve as a source of future planning of other projects and thus assist the organization in achieving its mission. (Ulson and Figueiredo, 2015, p.39)

After the completion of the project, an assessment is necessary to evaluate the results of actions taken during its duration. This process of reflection should be made

between all the project team, also including community members who participated in its ideation and/or execution. By this, the team can evaluate the advances and setbacks that occurred during the project, in an attempt to meet the viewed need.

Within social project, it is common not to be given outstanding attention to evaluation phase since any project made for and with the community ends up entering into the community's life in a natural way, adapting and changing throughout its implementation. It is therefore necessary to determine – through records and periodic conversations – how, in what extent and how the goals were achieved, in order to identify gaps, errors and unintended effects (Serrano, 2008).

Figure 44: Fifth phase: Evaluation



Source: Elaborated by the author (2016)

It is important to remember that "the evaluation should not be an end in itself but a means to systematically improve the socio-cultural process and to make better use of available resources" (Serrano, 2008, p.81). Making the assessment a constant practice during the project it will help in the development of future ones, that will more fluid and effective, with greater participation and community engagement. The evaluation, therefore, is not a final step of a project, but must be presented at all its stages in order to control the results obtained at each stage, the gaps found, the unforeseen and challenges.

### *Celebration*

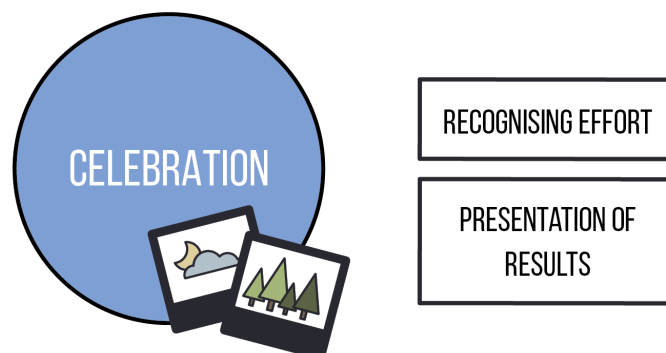
After the day of action, the reunion happens to share the joy of joint

implementation, recognize and celebrate the contribution of each one in the collective achievement (ELOS, 2013, p.25).

Unlike others organizations, it is common for nonprofit ones the project's celebration phase. Since almost everything is made through volunteer work, the achievement recognition ends up becoming a common practice - whether through words, gestures and small festivals - as an acknowledgment for their role within a project team or as an incentive to maintain the good level of work. Although many people enter into third sector organizations without expecting rewards, "every human being enjoys seeing his work recognized by their peers and by those who admires him" (UEB, 2015, p.8).

According to WOSM (2000), regardless the duration of a project, you should always end it with a celebration – even a small one – as a way to strengthen the completion of the project, team unity, and as a way to show the whole community the achievements that were made by the project.

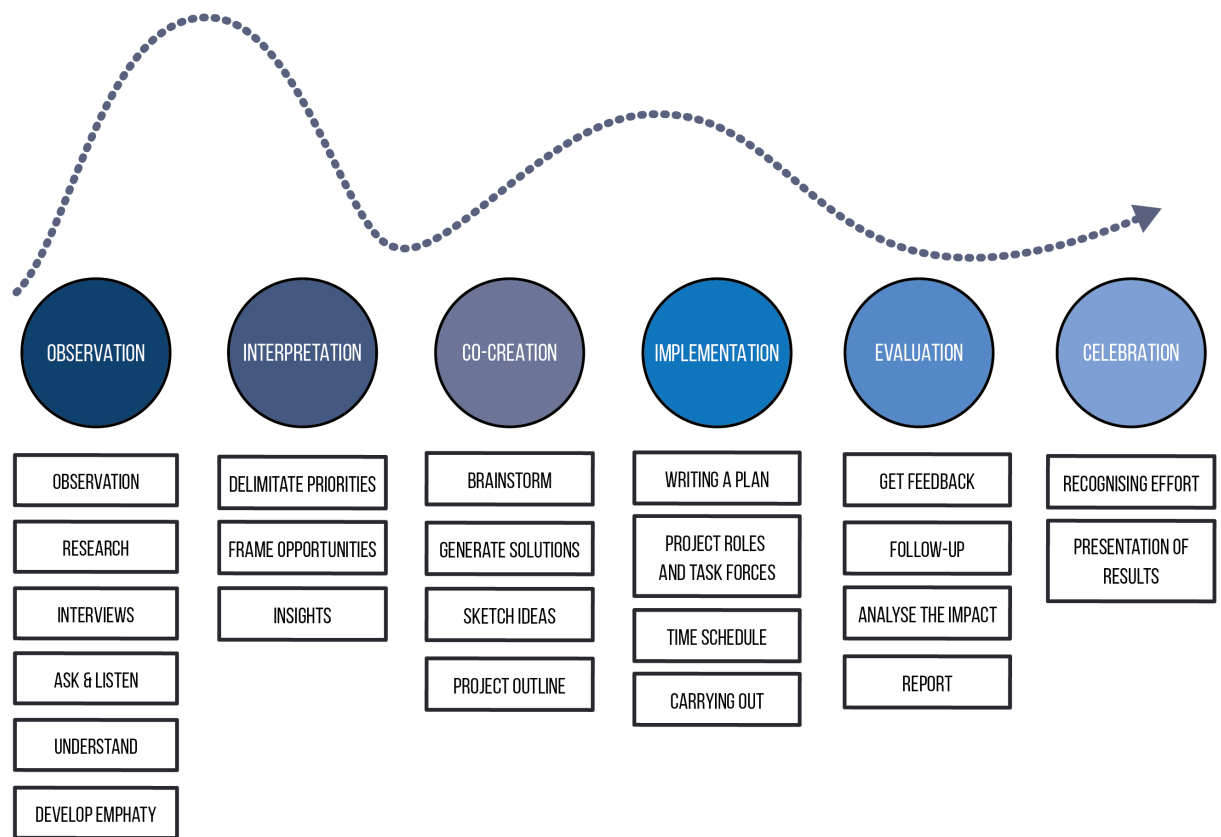
Figure 45: Sixth phase: Celebration



Source: Elaborated by the author (2016)

This study, aiming to discuss the contributions of design thinking to social projects of the third sector, has developed a process that could help in its planning and execution, placing the beneficiary of this system at the center: the community. Below is the process in its entirety according to the phases previously described.

Figure 46: Table synthesis - process for social projects



Source: Elaborated by the author (2016)

In this way, the table synthesis above provides the means to enable volunteers and professionals in the identification and understanding of the context of its own problems, developing along with the community significant solutions that may promote benefits through an innovative way.

## CHAPTER 8



## CONCLUSIONS





Based on the obtained data during this dissertation, as well as from the theoretical foundation that supported the research, it discusses and concludes the reflections about the research problem, which is to investigate the contribution of design thinking methodology in the context of social projects on the third sector.

To this end, the present dissertation emphasized the study of design thinking, as well as a study of project methodologies. That way, it was found that the use of this unique methodology - based on co-creation and non-linear thinking - provides a favorable environment for innovation. This environment is found in third sector organizations as well, in which the flexibility and desire for change leads to significant and innovative social changes.

“Design thinking is a *reflective practice* that integrates abductive logic to its problem framing and solving processes” (Palafox, 2010, p.48). This means that the methodology focuses not only in one, but in many possible solutions that change according to the objectives and requirements throughout a project’s development. This idea, combined with the third sector, which aims to find innovative solutions to increasingly complex problems, becomes a great ally on the path to social innovation.

However, we still see some barriers in the application of design thinking methodology in the third sector. These barriers are given in several ways, in which we highlight in this study the main aspect: the *non-understanding* of design by people and the benefits it can bring to other sectors - particularly the third one.

This unfamiliarity is often given the amplitude of the design term and its various application areas. Because of its experimental and reflective practice, it is difficult to measure its results, especially those based on social questions, which are more broad and complex. As concluded Palafox (2010) “this experiential nature makes it very difficult to translate the benefits into tangible elements that can be used to forecast the social impact of its application” (Palafox, 2010, p.49).

In addition, the design is still associated by many people as a discipline dedicated to the creation of products, ‘object-centered’, which further complicates the social aspect of design. Consequently, this also ends up affecting other methodologies

originated from the evolution of design, such as design thinking, largely associated as something belonging exclusively to business sectors.

Pondering some limitations faced by this study, we highlighted some aspects that ended up interfering in a better research result. A limiting factor refers to the questionnaire made to the volunteers and professionals of the case study, which faced resistance from volunteers in answering it. Despite numerous attempts by the researcher, there was no response from the Institution's professionals, which resulted in the exclusion of a questionnaire made exclusively for them.

A second factor relates to where the case study is located; because of the difficult access to the project's site, a better understanding of the relations between Scouts and community was not entirely possible. One last factor refers to the lack of support from the selected Institution - used as a case study - in which, despite initial openness and interest in the project theme, it proved to be closed when giving support to the project *Scouting in the Amazon rainforest*, such as contacts with local Scout Groups, interim reports, interviews, among others.

These limiting factors drive to further study suggestions, which points as the main aspect a better presentation on the methodology of design thinking and its benefits in the implementation on projects of the third sector. Therefore, it is expected that the Institution - after understanding the methodology and the ampleness of design - becomes more familiar with the process, showing more receptiveness to future experiences.

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**APPENDIX A****SCOUTING IN THE AMAZON RAIN FOREST: QUESTIONNAIRE FOR VOLUNTARIES**

O presente questionário enquadra-se no âmbito de um estudo de caso para a realização de uma dissertação de Mestrado intitulada "Design Thinking in the Third Sector: a study applied to social projects", realizada no Instituto IADÉ - Creative University. Com este estudo, espera-se revelar como o uso da metodologia do design thinking pode contribuir na realização de projetos sociais do terceiro setor, dando ênfase para o engajamento com a comunidade, alcance e impacto.

Não existem respostas certas ou erradas. Por isso, as respostas devem se dar de forma espontânea e sincera. Se houver interesse nos resultados desse estudo, por favor entre em contato através do email: fernanda.vogtt@gmail.com.

Muito obrigada pela sua colaboração!

Os adultos do projeto que trabalham diretamente com os jovens, entendem o Método e Programa Escoteiro?

- ☐ Sim
- ☐ Grande parte dos adultos
- ☐ Poucos adultos
- ☐ Não
- ☐ Não sei

O suporte material enviado pelo Escritório Nacional é utilizado na preparação das reuniões semanais?

- ☐ Sim, é sempre utilizado
- ☐ Algumas vezes
- ☐ Raramente

☐ Não

☐ Não sei

O suporte material é acessível a todos os adultos que trabalham com os jovens?

☐ Sim, está disponível a todos os Grupos Escoteiros e adultos do projeto

☐ Está disponível somente para alguns Grupos Escoteiros e adultos do projeto

☐ Não há material acessível

☐ Não sei

Todos os adultos que trabalham com os jovens passaram por uma capacitação prévia?

☐ Sim

☐ Grande parte dos adultos

☐ Poucos adultos

☐ Não

☐ Não sei

Há alguma pessoa no local do projeto encarregada pela capacitação de novos adultos?

☐ Sim

☐ Frequentemente

☐ Raramente

☐ Não

☐ Não sei

Há algum tipo de suporte ou acompanhamento do Escritório Nacional com os Grupos Escoteiros do projeto?



- ☐ Sim
- ☐ Frequentemente
- ☐ Raramente
- ☐ Não
- ☐ Não sei

As famílias dos jovens e crianças do projeto entendem o que é o Escotismo e sua importância?

- ☐ Sim, entendem completamente
- ☐ Apenas algumas famílias entendem
- ☐ Não, a maioria ainda acha que é uma forma de recreação
- ☐ Não sei

Todas as pessoas envolvidas no projeto (jovens e adultos) falam a mesma língua? Se não, como a informação é passada para essas pessoas?

Há uma comunicação frequente entre os Grupos Escoteiros do projeto?

- ☐ Sim
- ☐ Quase sempre
- ☐ Bem pouca
- ☐ Não
- ☐ Não sei

Há uma participação ativa dos pais dos jovens dentro dos Grupos Escoteiros?

- ☐ Sim

☐ Quase sempre

☐ Não

☐ Não sei

Na sua percepção, como foi a receptividade da comunidade local após a abertura dos Grupos Escoteiros? Há uma interação entre ambos?

Quais foram as principais mudanças observadas na vida da comunidade após a abertura dos Grupos Escoteiros?

Não sua visão, o projeto pode ser classificado como sustentável (onde a própria comunidade e Grupos Escoteiros podem dar continuidade sem intervenções externas)?

☐ Sim

☐ Não

☐ Outro

Na sua opinião, quais pontos você acha que poderiam ser melhorados no projeto Escotismo Amazônico?

**APPENDIX B****SCOUTING IN THE AMAZON RAIN FOREST: QUESTIONNAIRE FOR PROFESSIONALS**

O presente questionário enquadra-se no âmbito de um estudo de caso para a realização de uma dissertação de Mestrado intitulada "Design Thinking in the Third Sector: a study applied to social projects", realizada no Instituto IADE - Creative University. Com este estudo, espera-se revelar como o uso da metodologia do design thinking pode contribuir na realização de projetos sociais do terceiro setor, dando ênfase para o engajamento com a comunidade, alcance e impacto.

Não existem respostas certas ou erradas. Por isso, as respostas devem se dar de forma espontânea e

sincera. Se houver interesse nos resultados desse estudo, por favor entre em contato através do email: [fernanda.vogtt@gmail.com](mailto:fernanda.vogtt@gmail.com).

Muito obrigada pela sua colaboração!

Os adultos do projeto que trabalham diretamente com os jovens, entendem o Método e Programa Escoteiro?

- ☐ Sim
- ☐ Grande parte dos adultos
- ☐ Poucos adultos
- ☐ Não

Houve alguma adaptação do Programa Escoteiro para o trabalho com as crianças e jovens indígenas? Se sim, de que forma ela foi feita?

O material de suporte enviado pelo Escritório Nacional é utilizado na preparação das reuniões semanais?

- ☐ Sim, é sempre utilizado
- ☐ Algumas vezes
- ☐ Raramente
- ☐ Não

O suporte material é acessível a todos os adultos que trabalham com os jovens?

- ☐ Sim, está disponível a todos os Grupos Escoteiros e adultos
- ☐ Está disponível somente para alguns Grupos Escoteiros e adultos
- ☐ Não há material acessível

Todos os adultos que trabalham hoje com os jovens passaram por uma capacitação prévia?

- ☐ Sim
- ☐ Grande parte dos adultos
- ☐ Poucos adultos
- ☐ Não

Há algum tipo de suporte ou acompanhamento do Escritório Nacional para com os Grupos Escoteiros do projeto?

- ☐ Sim
- ☐ Frequentemente
- ☐ Raramente
- ☐ Não

Há alguma pessoa no local do projeto encarregada pela capacitação de novos adultos?

- ☐ Sim
- ☐ Frequentemente
- ☐ Raramente
- ☐ Não

Como a diferença cultural é vista na aplicação do Programa Escoteiro?

As famílias dos jovens e crianças entendem o que é o Escotismo e sua importância?

- ☐ Sim, entendem completamente
- ☐ Apenas algumas famílias entendem
- ☐ Não, a maioria ainda acha que é uma forma de recreação
- ☐ Outro

Houve algum contato prévio com organizações de apoio aos povos indígenas, antropólogos e outros acadêmicos que pudessem auxiliar no desenvolvimento do projeto?

Como foi a receptividade da comunidade local após a abertura dos Grupos Escoteiros?  
Como se dá a interação entre ambos?

Quais foram as principais mudanças observadas na vida da comunidade após a abertura dos Grupos Escoteiros?

Após a execução do projeto e funcionamento dos Grupos Escoteiros, percebeu-se pela comunidade uma diminuição no uso de drogas e álcool por crianças e adolescentes da região?

- ☐ Sim
- ☐ Bem pouco
- ☐ Não
- ☐ Não sei

Não sua visão, o projeto pode ser classificado como sustentável (onde a própria comunidade e Grupos Escoteiros podem dar continuidade sem intervenções externas)?

- ☐ Sim
- ☐ Não
- ☐ Outro

## APPENDIX C

### TRANSCRIPTIONS OF CASE STUDY

**Transcription** Belém dos Solimões, 13° G.E. Guardiões da Selva, Aldeia Ticuna, Chief Scout



Em 2008 surgiu o Grupo né, com um pessoal veio de fora também, veio criar aqui. Aí eu entrei no Grupo assim, sem noção primeiro, saber o que era. Eu vim, eu vim, quando a gente começou o grupo era bem forte né? Eram quase mais de 100 pessoas, criança. Hoje já tão tudo adulto, aí alguns já desistiram, algumas pessoas já têm família, os rapazes já têm mulher né, tem filho né? Aí a gente vinha desenvolvendo um trabalho, a gente vinha fazendo atividades, mas depois a gente com os tempo, acho que ficou uns 2 anos a gente tava fazendo direto atividade, aí o nosso Grupo parou um pouco de trabalhar por causa de falta de começou a ter dificuldade porque a gente não tinha material né, pra trabalhar<sup>42</sup>. No caso aí as crianças também começaram a precisar de uniforme, é, de bola pra gente brincar né? Aí e toda esse tempo, a gente sentia mais falta era de uma casa né, que é pra nós né, pra gente tá ali, trabalhando pra gente tenta ajuda as criança que é da nossa

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<sup>42</sup> Lack of material

comunidade,<sup>43</sup> as vezes fica aqui na, as vezes aqui a comunidade também tem violência<sup>44</sup>. A gente tenta ali trabalhar em cima<sup>45</sup> das criança né e visa mais pra gente tirá elas da violência<sup>46</sup> e conversá com as crianças e ter uma ideia melhor né no futuro que elas tenham e...

### **E ter um Grupo Escoteiro ajudou a tirar as crianças da rua?**

Isso com certeza, aí, mas nesse tempo que a gente tá trabalhando, o nosso Grupo a gente tirou muitas criança. Até hoje tem essas pessoas aqui com a gente, que a gente conseguiu resgatar da violência, porque aqui nessa comunidade tem muito alcoolismo né?<sup>47</sup> Pessoa tem muita gente que bebe. Aí acaba afetando as criança, a família, mas só que a gente trabalha em cima dessas criança pra gente começar a orientar pra que não caia na violência e não caia nas coisas errada<sup>48</sup> né? E a Escoteiro vem ajudando né? Vem ajudando com essas orientação que a gente passa para as crianças, pras criança levarem para casa e conversarem com os pais né, pra ter uma vida melhor né. Aí só que hoje em dia a gente tá devagar parando, a gente não tá fazendo atividade né, por causa que a gente tá precisando de material né<sup>49</sup>. Seria muito bom uma casa, uma casa assim bem estruturada, com informática, a gente precisa. No caso por causa que a gente fica muito distante, aqui a gente fica distante de município. É uma terra muito longe, é cidade grande então a gente tenta tirar essas pessoas dessas coisas ruim que vem acontecer com cada um dessas criança que está com nós no Grupo de Escoteiro né?<sup>50</sup> A gente trabalha em cima para melhorar as vida dela né, não é só nós né, a gente tenta trabalhar em cima dessas criança pra que elas melhorem a vida, no futuro elas tenham uma boa futuro né, pra que esse povo cresça com bons intenções e um bom pensamento e que essas crianças tenham uma boa vida né, que tenham uma boa família no futuro, bom trabalho e que estudem né, pra que essa comunidade cresça porque nós vivemos aqui numa comunidade bem, bem, é bem carente aqui. Aqui nós

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<sup>43</sup> Lack of structure

<sup>44</sup> Violence at the community

<sup>45</sup> Scout Program

<sup>46</sup> Violence at the community

<sup>47</sup> Violence at the community

<sup>48</sup> Violence at the community

<sup>49</sup> Lack of material

<sup>50</sup> Violence at the community



vivemos numa terra onde é bem carente mesmo, e nós, essas crianças precisam de muitas coisas pra..

**Transcription** Belém dos Solimões, 13° G.E. Guardiões da Selva, Aldeia Ticuna, Chief Scout



Eu sou Amarildo de Tiago Camargo, filho de Belém dos Solimões, da tribo indígena Ticuna com a nação de mutum. Eu pensei pra formação do Escoteiro, eu tinha muita ânsia de trabalhar com a juventude,<sup>51</sup> com as crianças e quando eu pensei de formar este grupo. Tomei uma informação, busquei como eu poderia fundar um grupo de escoteiro aqui nos solimões na tribo indígena ticuna. Então tive uma resposta, onde me deu a essa ansia de criar o grupo e fundar o Grupo Escoteiro, e nós fundamos em 2008 com a ajuda de algumas pessoas e de outras autoridades que nos deu esclarecimentos de como formar esse grupo e fundar. E hoje funciona este Grupo em Belém dos Solimões. Estamos com 180 escoteiros.

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<sup>51</sup> Willingness to work with youth

**E como que é manter um Grupo com a característica indígena? Os materiais têm que ser todos em português, ter tradução, explicar para o jovem..**

Olha foi um pouco difícil quando o material chegou todo em português<sup>52</sup>, mas como eu falo aliás em dois idiomas, falo o português, como falo o idioma, então foi fácil, porque eu ia lendo os texto e traduzindo na minha língua ticuna. Então assim deu a entender que a juventude começou agostar do que se tratava.

**E hoje o que se precisa para se melhorar a prática do Escotismo em Belém dos Solimões?**

O que se precisa mais hoje é ter mais cursos, mais informação<sup>53</sup> para que assim podemos realizar todos nossos sonhos como nós queremos, aprender mais.

**E agora com a realização desse projeto, de ter mais visitas a região, de ter investimento de trazer mais escotismo pra toda região do alto solimões, o que isso mudou de como era antes?**

Isso acredito que a partir desse momento com a visita de nosso representante da UEB, vai mudar bastante. Acredito que a juventude está ansiosamente esperando<sup>54</sup> que aconteça que torne a realidade como eles pensam e como eu penso também.

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<sup>52</sup> Language conflicts

<sup>53</sup> Lack of structure/information

<sup>54</sup> Willingness to work with youth

**Transcription** Belém dos Solimões, 13° G.E. Guardiões da Selva, Aldeia Ticuna, professor of the community



**Qual a importância para a educação de ter um Grupo Escoteiro aqui em Belém dos Solimões?**

A relação o Escoteiro que teve aqui na comunidade acho que tem de suma importância pra comunidade<sup>55</sup>, principalmente pra jovens que estão inseridos nela, não é só e restante do jovem também que não estão incluindo ainda. É importante pra que ele possam conhecer e transformar a vida dele em, pra agir de maneira diferente aqui na comunidade<sup>56</sup>. Essa é a contribuição pra nossa comunidade com a educação, o Escoteiro.

**O que tu notou de diferença antes e depois do Grupo pra comunidade?**

É, antes do Escoteiro existia aqui na comunidade, era diferente. No meu ponto de vista né? Hoje mudou alguma coisa nos jovens que tão participando<sup>57</sup> daquelas atividade realizada pelos responsável da comunidade do Grupo Escoteiro.

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<sup>55</sup> Importance Scouting to community

<sup>56</sup> Violence at the community

<sup>57</sup> importance Scouting to community

## **Mais alguma coisa que o senhor queira falar sobre o Escotismo?**

Eu quero falar uma coisa bastante que me preocupa aqui na minha comunidade como professor em relação com a educação. A situação da comunidade que eu to vendo era, eu acho que não adianta uma pessoa organizar um Grupo assim e a gente não tinha alguns instrumentos pra fazer esse tipo de trabalho aqui na comunidade<sup>58</sup>. Eu me sinto assim como quando um homem pesca no lago, ele usa instrumento pra conseguir pescar no lago, como flecha ou carniça assim pra conseguir o peixe. Se a gente só leva o remo, a gente não consegue pegar o peixe porque tá difícil. A gente não pode pegar com a mão. É o mesmo situação aqui na comunidade, a gente não adianta colocar um grupo mas depois a gente não tem como oferecer algum recurso assim pra trabalhar<sup>59</sup>, ai fica difícil pra nós aqui na comunidade. Essa é a nossa realidade, nós estamos sentido abandonado<sup>60</sup> assim pelos governante, principalmente do município, essa é a nossa realidade que nós estamos enfrentando. E desse resultado nosso jovem agora, atualidade, nós estamos enfrentado muita dificuldade<sup>61</sup>, mesmo na escola assim, a aceitação do jovem tão cada vez tão complicada. Eles vivem em ociosidade, nossos jovens, os ticunas, pela falta de oportunidade pra eles. Ai eles, por essa falta de oportunidade, eles a gente gera uma violência aqui na comunidade<sup>62</sup>, dos jovens, essa aceitação é muito constante aqui na comunidade, essa é a minha preocupação como professor aqui da comunidade.

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<sup>58</sup> Lack of material/instrument

<sup>59</sup> Lack of material/instrument

<sup>60</sup> Abandonment

<sup>61</sup> Abandonment

<sup>62</sup> Violence at the community

**Transcription** Belém dos Solimões, 13° G.E. Guardiões da Selva, Aldeia Ticuna, Ticuna scout girl



**O que ela mais gosta em ser Escoteira?**

(tradução do ticuna)

O que ela gosta mais no Escoteiro é que ela, ela gosta de praticar esporte, e ela gosta de escutar também as palestra que a gente dá pra elas, e elas gostam por causa que ajuda né no desenvolvimento dela<sup>63</sup>, porque ela é jovem né? E é isso que ela falou.

**Quanto tempo tu faz parte do Grupo e quantos amigos, qual é a tua relação com as outras pessoas daqui?**

(tradução do ticuna)

Ela entrou quando ela teve 9 anos no escoteiro, e ela fez amizade ai no grupo que teve, teve os colega, os amigos, e ela se dá bem com os amigos quando ela vai pra reunião do grupo né, conversa, brinca e melhora né a vida dela né?<sup>64</sup> Ela faz 15 anos agora, ela entrou com 9 anos, faz desde 2006, ela tá no grupo. E ela sempre tá ali né?

**O que ela acha que precisa pra melhorar o escotismo aqui?**

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<sup>63</sup> Importance of Scouting

<sup>64</sup> Importance of Scouting



(tradução do ticuna)

Ela falou que é mais aqui na nossa, onde nosso Grupo Escoteiro é do material né que a gente precisa pra trabalhar<sup>65</sup>, movimentar o Grupo. As vezes a gente não movimenta mais o Grupo por causa que falta de material<sup>66</sup>, por ex falta de uma casa que a gente precisa pra nós, também que as vezes aqui o Grupo é grande, mas pra tentar trabalhar com o grupo a gente sente a necessidade de falta de material que a gente precisa pra gente trabalhar<sup>67</sup>. Ai por esse motivo as vezes a gente não leva mais a frente né por causa que, até agora com novo pessoal que entrou tem 180, mas só comparece a metade só.

**Transcription** Belém dos Solimões, 13° G.E. Guardiões da Selva, Aldeia Ticuna, Ticuna scout boy



**Desde quando tu tá no Grupo Escoteiro é o que é que tu mais gosta aqui?**

(tradução do ticuna)

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<sup>65</sup> Lack of material/instrument

<sup>66</sup> Lack of material/instrument

<sup>67</sup> Lack of material/instrument

Ele falou que ele gosta de praticar esporte, mas ele tá desde 2008 no grupo, e as vezes também as vezes dificulta ele praticar esporte porque a falta de material né<sup>68</sup>, que não deixa ele participar toda a vez do grupo porque ele precisa né do apoio as vezes do chefe, mas só que o chefe nós aqui as vezes a gente não tem como apoiar eles também né a gente aqui não tem material pra ajudar eles também<sup>69</sup>.

### **E qual a atividade esportiva que ele mais gosta?**

(tradução do ticuna)

Ele gosta de futebol, de jogar bola, e de basquete também, e ele gosta também quando o grupo, quando fazem atividade, ele gosta muito. Tá ali participando ali né, as brincadeira do Grupo.

### **Como é a vida dele aqui na cidade. O que ele faz quando não está no Grupo Escoteiro?**

(tradução do ticuna)

Ele faz, na casa dele, é quando ele não tá no grupo, ele ajuda a mãe dele, as vezes vão pra roça. Quando não leva ele, também ele está na escola estudando, fazendo o trabalho da escola né, e ajudando a mãe dele<sup>70</sup> né? Qualquer coisa que a mãe dele pede, ele ajuda.

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<sup>68</sup> Lack of material/structure

<sup>69</sup> Lack of material/structure

<sup>70</sup> Importance of Scouting

**Transcription** São Paulo de Olivença, interview with a professional from the National Scout Office



**Explicação sobre o Escotismo Amazônico. O que é, como surgiu etc.**

O projeto Escotismo Amazônico iniciou no ano passado, quando através de um financiamento do banco da Amazônia a gente teve a possibilidade de encontrar os grupos escoteiros daqui do Alto Solimões. Com esse primeiro financiamento, nós pudemos fazer dois cursos e uma visita aos Grupos Escoteiros daqui. O projeto com o banco da Amazônia acabou em dezembro do ano passado, dezembro de 2013, e daí nós iniciamos agora, 2014 com a verba do Mensageiros da Paz, patrocinado pelo projeto Mensageiros da Paz que é um projeto da organização Mundial do Movimento Escoteiro. A ideia desse projeto é que nos próximos três anos a gente aumente a quantidade de Grupos Escoteiros aqui na região do Alto Solimões, e também apoie os Grupos Escoteiros existentes pra que eles possam ter uma estrutura melhor, possam contar com cursos né? E que eles possam ter um melhor Escotismo pra poder continuar esse projeto mais tarde.

**E porque a escolha pelo Alto Solimões?**



A escolha da região do Alto Solimões se deve principalmente pelas dificuldades da região<sup>71</sup>. É uma tríplice fronteira, Brasil, Peru e Colômbia, então aqui existe uma grande quantidade de jovens e adolescentes envolvidos com drogas, com alcoolismo, com prostituição infantil. Então o projeto ele se iniciou nessa região porque é uma região com grande índice de alcoolismo e drogas, principalmente entre os indígenas, que são a maioria da população daqui.

A proposta é que os Grupos Escoteiros é, tenham dois tipos de ações: eles façam uma ação preventiva, que é quanto mais grupos escoteiros, mais jovens participarem do projeto, mais crianças e jovens vão estar fora dessa atividade<sup>72</sup> de ficar consumindo álcool e drogas. Essa seria uma ação preventiva. E uma ação junto com a comunidade, de tentar colaborar no combate ao alcoolismo e drogas através de campanhas. Então a gente tá orientando os Grupos Escoteiros que eles participem de campanhas dos municípios das cidades para que possam contribuir também para que mais jovens e crianças não entrem nas drogas e no álcool.<sup>73</sup>

**O que se percebe desde o início do projeto, de como era antes o projeto e o que é agora?**

O que a gente percebe é que antes tínhamos Grupos Escoteiros aqui isolados<sup>74</sup> que não há muito tempo um curso, porque a região é distante, o curso para vir aqui é muito caro. Pra sair de Manaus para vir aqui são seis dias de viagem de barco, então é um custo muito alto para vir dar um curso aqui, e os Grupos Escoteiros conseguiam fazer escotismo, mas de uma forma isolada<sup>75</sup>. Então o próprio projeto tá possibilitando que a gente dê uma nova orientação para esses grupos, que eles se sintam participantes da União dos Escoteiros do Brasil, e que eles possam melhorar as atividades que eles fazem com os jovens daqui.

**Qual a importância das empresas saberem sobre esse projeto, e poder auxiliar e a ajudar a manter ele?**

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<sup>71</sup> Violence at the community

<sup>72</sup> Importance of Scouting

<sup>73</sup> Importance of Scouting

<sup>74</sup> Abandonment

<sup>75</sup> Abandonment

A importância é que a gente tá fazendo esse projeto como um projeto piloto, e pretende ampliar isso pra outras regiões. Só que como o custo é sempre muito alto, a gente precisa, é, levar o que tá acontecendo aqui pra que outras empresas possam nos ajudar a desenvolver esse projeto em outras regiões. O projeto Escotismo Amazônico do Mensageiros da Paz ele tem um foco na região do Alto Solimões, só que nós precisamos atender outras regiões, não só a região do Alto Solimões que tem esse problema de ‘drogalização’ e alcoolismo entre jovens e crianças.

### **Qual a importância da comunidade conhecer o projeto e conhecer o movimento escoteiro atuando nessa região?**

A importância da comunidade em conhecer o projeto, é que ele sabendo que tem Movimento Escoteiro, eles sabem que as crianças estão fora das ruas e podem contar com o Movimento Escoteiro<sup>76</sup> pra diversas ações nos municípios. Isso é muito importante. Então o que a gente encontra aqui é, uma recepção muito boa, tanto da parte da comunidade, como a parte dos políticos e empresários em querer ajudar de alguma forma, porque todos sabem da importância de tirar esses jovens que hoje não tem opções nessas cidades né, e dar a opção de escotismo pra eles<sup>77</sup>, que dessa forma eles saiam das ruas e pratiquem algumas ações que sejam interessantes pra comunidade.

### **Qual a importância dos Escoteiros conhecerem mais sobre o projeto, poder estar conhecendo agora como é o Escotismo em regiões distantes do Brasil?**

O importante dos outros Escoteiros da região do Brasil conhecerem o projeto é saberem que o Movimento Escoteiro chega em lugares tão distantes e ajuda muita gente que a gente não tem nem ideia, é, de que praticam o Escotismo. Quando vim aqui a primeira vez, eu fiquei impressionado com a quantidade de pessoas que praticam o movimento num lugar tão distante e tão afastado<sup>78</sup>, né. Então eu acho que isso é o importante, que os associados da União dos Escoteiros do Brasil saibam que o Escotismo consegue chegar até em uma região tão distante como o Alto Solimões. O

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<sup>76</sup> Importance of Scouting

<sup>77</sup> Importance of Scouting

<sup>78</sup> Abandonment

que a gente quer fazer é que os resultados daqui sejam mais significativos. A gente quer fazer que os Grupos Escoteiros sejam mais atuantes aqui, e tenham um resultado muito melhor, pro próprio Grupo Escoteiro quanto pros jovens.

**Transcription** Belém dos Solimões, speech of the representant of FUNAI in the city

MVI\_4984



Quero cumprimentar todos os presentes neste ambiente. Bom dia. Seja bem vindo a equipe que estão conosco para trazer alguma informação para as nossas crianças, jovens dessa comunidade de Belém dos Solimões. É, seja bem recebido pela toda autoridade presente, principalmente pela nossa autoridade cacique não está aqui, mas eu como representante da Funai neste lugar é, já está aqui, eu quero que ouvir o senhor trazer alguma informações para nossa comunidade, porque a nossa comunidade é a maior comunidade indígena do Brasil. É, mas precisa de melhoramento da situação da nossa comunidade, porque a nossa comunidade falta de alguém trazer algum apoio para nossos jovens<sup>79</sup>, para nossa criança, então agora é muito bom que você está aqui para a nossa comunidade que deve começar é, a

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<sup>79</sup> Abandonment

liderança daqui,<sup>80</sup> porque realmente nós merece também uma reputação para melhorar a nosso povo. Muito obrigada por todo presente aqui, neste ambiente.

### **Analysis of the videos – Belém dos Solimões – Ticuna village**

13° GE Guardiões da Selva

MVI\_5040 / \_5041 / \_5042

- A impressão é de que só jogos são feitos para as crianças e jovens, sendo algo bem recreativo;
- Há crianças e adolescentes de diversas idades interagindo;
- A língua falada não é o português;
- Presença de poucos adultos (chefes escoteiros);
- Há uma boa mistura entre homens e mulheres.

MVI\_5049 / MAC\_8951

- Instrução com nós;
- As meninas não demonstram entender o português;
- O profissional do projeto só fala em português, ficando clara essa barreira da linguagem<sup>81</sup>;
- Há várias crianças e jovens atrás olhando a instrução.

MVI\_5053

- Dança com as mulheres jovens (remetendo a algo tradicional, uma vez que uma jovem carrega uma rede e outra um vaso). Seria algum tipo de ritual (?);

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<sup>80</sup> Importance of Scouting

<sup>81</sup> Language conflict

- Música cantada em ticuna;
- Muitas risadas. Estão gostando ou tirado sarro da situação (?);
- Só há o profissional de homem na dança, em meio as moças.

DSC\_0108 / \_0109 / \_0110 / \_0111 / \_0115 / GOPR\_3393

- Local de moradia bem rústico;
- Saneamento básico bem precário;
- Casas feitas majoritariamente de madeira;
- Maioria das casas são feitas na terra;
- Muitas crianças na rua;
- Comunicação é feita exclusivamente em ticuna;
- Alguns telhados de casas são feitos de palha trançada;
- Ruas esburacadas.

GOPR\_3396 / \_3397

- Atividades recreativas em sua maioria;
- As instruções são geralmente dadas por uma pessoa que fala a língua ticuna.

MVI\_4976 / \_4975

- Pessoa no palanque falando em ticuna e depois em português;
- Quando o profissional veio falar, as palavras eram traduzidas para o ticuna. Isso mostra uma clara diferença linguística<sup>82</sup>.

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<sup>82</sup> Language conflicts

**Transcription** Atalaia do Norte, interview with the mother of a girl from the Scout Group

DSC\_0001.MOV



**Fala o nome completo da senhora e quantos anos você tem?**

Eu tenho..meu nome é Lucimara do Everton Santo.

**A sua filha está a quanto tempo já participando dos escoteiros?**

Ai, por uns três anos já.

**O que a senhora notou de diferente antes e depois?**

É que ela não é menina de viver na rua, ela melhorou o negócio de viver por aí, ela só sai pra aula e quando vai pra o chefe dos Escoteiros.<sup>83</sup> Ela não é menina de viver na rua, em festa nem andando por aí, é só dentro de casa mesmo. Da casa pra aula.

**Qual a importância que a senhora acha de ter um espaço assim aqui na cidade, pra que as crianças tenham essas atividades, que ela participe..**

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<sup>83</sup> Importance of Scouting

É no que ela, ela tá né? No coisa dos Escoteiro. É só eles tá assim mesmo, nesse seguindo essa vida<sup>84</sup> que ela tá levando os outros, porque tem muita gente que bebe na, fazendo coisa que não é de fazer<sup>85</sup> e ela não faz essas coisas.

**E o Chefe Escoteiro, ele é seu vizinho né? Como que é pra você saber que perto de casa tem gente que está cuidando dos seus filhos, que tá cuidando das outras crianças..**

Porque ele vem aqui, ele vem conversar comigo e avisar quando ele vai pros cantos e vai levar ela e vem me pedir,<sup>86</sup> aí eu sei.

**Mas alguma coisa que a senhora queira falar assim..**

O que eu quero falar é a respeito da daqui da, do local onde nós mora, que é tudo assim, tudo melado, tudo escuro.<sup>87</sup> Outro dia aí andam matando, até o chefe dos escoteiros aqui, na casa dele mesmo, bateram na porta ele abriu quando o cara já encontrou com uma faca para matar ele. É só isso que eu tenho pra dizer. Pra ver se melhora pra correr luz nos postes, mas nem isso pra nós não tem<sup>88</sup>, é só a luz da casa mesmo.

**Que tu acha que precisa para melhorar a cidade também?**

Pra melhorar a cidade? É que faça asfalto na rua, e trabalho, que não tem trabalho<sup>89</sup>. Eu principalmente trabalhava mas o prefeito e tirou o trabalho e agora não tenho donde tirar pra mim passar<sup>90</sup>. Nem eu nem meu filho num tem trabalho, e aí como é que eu vou passar? É, pescando, me virando no que eu posso fazer..só isso. Que o prefeito não tem o que fazer, foi entrar esse prefeito que não vale nada. Pra mim mesmo ele não vale nada, vale nada.<sup>91</sup>

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<sup>84</sup> Importance of Scouting

<sup>85</sup> Problems in the community

<sup>86</sup> Trust

<sup>87</sup> Lack of infrastructure

<sup>88</sup> Abandonment

<sup>89</sup> Abandonment

<sup>90</sup> Abandonment

<sup>91</sup> Angry



**E pro futuro das crianças, o que tu acha que eles pensam para o futuro, com a escola, vão ficar aqui trabalhando, estão afim de sair da cidade, o que tu imagina?**

Eles estão na escola e muitos já querem ir embora porque não tem nem donde morar, tão desabrigado até de casa<sup>92</sup>. Principalmente a minha filha que quer ir embora daqui, quer tirar os filhos dela da aula porque ela não tem donde tá. Minha casa não alcança mais gente, tá cheio de gente aqui dentro. E ela não tinha donde ir, ela quer embora para Tabatinga porque ela não tem donde ficar.

**Transcription,** Atalaia do Norte, interview with Aucrisnei Brandão dos Remédios, Secretário de Cultura do Município

DSC\_0018.MOV



**Para a prefeitura ter o Grupo Escoteiro na cidade, qual a importância disso?**

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<sup>92</sup> Lack of infrastructure/ abandonment



É, pra gente como prefeitura com certeza é uma importância muito grande<sup>93</sup>. Que é através do Escotismo, de acordo com nossos eventos anuais, o Grupo de Escoteiro com certeza em todos os eventos dá o maior apoio pra gente<sup>94</sup> no sentido até de segurança né? E também na questão da realização dos eventos também, o grupo é muito importante em todos esses eventos.

### **Que tipo de eventos o grupo apoiou recentemente?**

Na verdade o Grupo de Escoteiros através do Ancelmo, que é o Presidente né, em todos os eventos onde acontece aqui no município a gente faz uma reunião antes com ele e em todos os eventos na verdade o Escotismo está presente.

### **E qual é a contrapartida do executivo em poder auxiliar? O grupo também se provem desse apoio?**

Nós estamos pensando num retorno pro Escotismo, apesar de que eles dão o maior apoio pra gente<sup>95</sup> em todos os eventos. Primeiramente é conseguir um espaço, um terreno pra que eles possam fazer sua sede ali e ali também fazer e suas atividades. Esse é um projeto nosso pra dar em retorno a tudo o que eles fazem pra gente.<sup>96</sup> E outro é tentar comprar o fardamento pra todos eles pra que também em todos os eventos todo mundo vá equipado, uniformizado, pra ter maior organização até pro grupo e pros nossos eventos também.

### **E de que maneira tu acha possível, de que maneira a prefeitura, a política tem que trabalhar com o Movimento Escoteiro?**

Na verdade nós, eu falando por mim como Secretário de Cultura, apesar de também ser Escoteiro, e há muito tempo sou Escoteiro, inclusive com o pessoal de Benjamin, o Grupo de Marechal Rondon, fazia parte do Grupo Escoteiro de lá. Eu trago também essa situação de berço e com isso, juntamente com o prefeito, a gente senta às vezes pra discutir essa situação. E na verdade nós já sentamos duas vezes principalmente pra ver essa situação de sede, de uniforme, e a gente trabalha né,

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<sup>93</sup> Importance of Scouting

<sup>94</sup> Importance of Scouting

<sup>95</sup> Importance of Scouting

<sup>96</sup> Importance of Scouting

também com o intuito que a gente tenha o retorno, né, politicamente, né, com as famílias dos Escoteiros pra que a gente possa ter uma união realmente. Não assim em busca de voto, nada disso. Mas pra ver como o Grupo de Escoteiro possa crescer no município, já que o próprio grupo né nos dá uma assistência muito grande<sup>97</sup>, e é com esse intuito de ter essa união mesmo, essa parceria pra que né, a prefeitura e Grupo de Escoteiro possa caminhar junto na verdade.

**Depois que vocês conheceram o projeto, que tá querendo trazer à tona novamente o Movimento Escoteiro pra região do Amazonas, mudou a relação como era antes?**

Não com certeza, porque assim, o Grupo de Escoteiro, a própria comunidade não tinha assim o grupo numa situação que pudesse trazer benefício pro município. E hoje a gente já vê diferente né, principalmente agora com a vinda de vocês, o Escotismo tem um valor<sup>98</sup>, não só no município, no brasil, no mundo. E com isso, com certeza né, a gente pensa diferente, a gente já olha diferente, a comunidade já olha diferente também o Escotismo dentro do nosso município<sup>99</sup>.

**Transcription,** Atalaia do Norte, interview with Evelindo Vagno Rodrigues Nobre, professor.

DSC\_0020.MOV

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<sup>97</sup> importance of scouting

<sup>98</sup> importance of scouting

<sup>99</sup> importance of scouting



**Evelindo, na função de educador, como professor, qual a importância que tu vê de ter um Grupo Escoteiro presente na região do Alto Solimões?**

Bom, primeiro assim que esse programa ele tira, pelo menos no Alto Solimões, crianças da rua, né, tira crianças do trabalho infantil, tira crianças das drogas, então eu vejo com grande importância esse movimento<sup>100</sup>. Além de que resgata a civilidade né, tem todo um trabalho que os Escoteiros fazem com essas crianças aqui no município no Alto Solimões, então é de grande importância sim para a nossa região<sup>101</sup>.

**E o que já pode ser notado de diferença desse contato maior que tá tendo do Movimento Escoteiro, comparado há 2, 3 anos atrás, hoje ter o projeto pra gente vir aqui com mais frequência, realizar cursos..**

Tá, eu vejo que tá faltando apoio<sup>102</sup>. Por parte de autoridades locais, políticos. Esse Grupo na verdade aqui de Atalaia ainda está resistindo porque nós temos um chefe que é guerreiro mesmo, que tá fazendo esse trabalho a frente desses meninos aí

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<sup>100</sup> Importance of Scouting

<sup>101</sup> Importance of Scouting

<sup>102</sup> Abandonment

mas eu acho que ta faltado muito apoio<sup>103</sup>, falta bastante apoio pra poder dar continuidade ao trabalho, porque sem apoio não tem condições<sup>104</sup>.

**E pra cidade, pra região, que outras necessidades se vê que consequentemente também auxiliem as famílias, ao Movimento Escoteiro. A gente já passou as vezes necessidade de infraestrutura, saneamento, saúde, educação; tu estando na política, estando no executivo, que tu acha que falta assim pra gente ter uma visão diferente de coo poder melhorar a cidade, a vida em uma região que é tão afastada?**

É, além dos investimentos que a gente sempre fala, falta o trabalho de incentivo, de treinamento dessas pessoas né, capacitação, né, trabalhar com conscientização, enfim, todo esse trabalho de infraestrutura<sup>105</sup>, essa parte de conscientização. Trabalhar essas pessoas pra poder melhorar, né? Treinamento por exemplo pros Escoteiros há muito tempo não tem. Eles não recebem treinamento já há bastante tempo<sup>106</sup>. Isso devido a dificuldade, a distância né, da capital por exemplo, pra deslocar alguém de Manaus até aqui é bem difícil, pra dar um treinamento. Então tudo isso influencia.

**Mais alguma coisa que tu queira dizer sobre a presença do Escotismo..**

Não, assim, é que a gente precisa apoiar, dou meu maior apoio, e se depender da gente da cadeia de cultura, a gente daqui pra frente vai ajudar nessa parte pra melhorar a situação, ajudar o projeto que é muito bom<sup>107</sup> e que já funciona em Benjamin, funciona também em Tabatinga, e que continue funcionando em Atalaia do Norte, que já isso é um Movimento do Brasil inteiro né? Então a gente só quer que realmente dê certo, que funcione.

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<sup>103</sup> Abandonment

<sup>104</sup> Abandonment

<sup>105</sup> Lack of material/structure

<sup>106</sup> Lack of material/structure

<sup>107</sup> Importance of Scouting

**Transcription,** Benjamin Constant, interview with Germano Nascimento Santos, Diretor Presidente do Grupo Escoteiro Marechal Rondon

DSC\_0005.MOV



Bom, eu sou o Germano, é Diretor Presidente do Grupo Escoteiro Marechal Rondon de Benjamin Constant.

**Queria falar mais sobre o Escotismo. Quando que tu descobriu o Movimento Escoteiro, que te fez querer ser Escoteiro?**

Ah, eu descobri o Movimento Escoteiro há bastante tempo atrás, acho que com 9 anos de idade ainda. E o que me fez ter essa vontade de participar do Movimento é a questão das atividades que eu via nas praças, aquela, toda aquela diversidade de brincadeiras me motivou a... No início, né, até por não ter conhecimento muito do que se tratava, a querer entrar para o Movimento.

**E isso, quando o escotismo aqui já foi mais forte..**

É, teve logo quando e descobri esse movimento, é nós tínhamos assim um grupo com bastante integrantes, era um movimento bem ativo no município<sup>108</sup>. foi uma época de grande salto né do Movimento Escoteiro aqui no município<sup>109</sup>.

### **E o que deu a queda do Escotismo? Ou foi uma queda literária?**

Bom, o nosso grupo ele já, ele foi o primeiro que surgiu aqui. E houve uma queda muito grande quando o nosso dirigente basicamente que coordenava teve que se afastar, aí houve um declínio que nós já não tínhamos mais<sup>110</sup> assim a mesma coordenação, a mesma direção, e ficou assim como que assim um vago né, na gestão administrativa do grupo. e por falta desse apoio, houve um afastamento muito grande de integrantes até que nos, e ficou meio em decadência. Não finalizou, mas enfim ele diminuiu bastante.

### **E hoje, como funciona o grupo aqui em Benajmin Contant?**

Hoje, é, desde lá mesmo daquela época da queda do movimento, nos ainda batalhamos bastante para que ele não se encerrasse de fato. Hoje nós graças a uma boa parte ainda de um grupo que se familiariza assim com o grupo e tal unimos forças para tentar levar o, pra que o movimento continue, pra que ele cresça, pra que as crianças continuem participando ainda, essa questão da progressão educativa<sup>111</sup>. Então nós fazemos o possível, de forma bem 'sacrificosa' mesmo, pra dar mais gente<sup>112</sup>. Nós estamos aí, nosso Movimento ele tem aproximada 60 pessoas registradas, nós estamos fazendo o possível<sup>113</sup> pra ver se aumenta esse número, ou manter pelo menos o total que está.

### **Dos problemas da cidade, nós falamos que são, contou toda a situação que é, como é trabalhar com o jovem na realidade de vocês aqui?**

Olha, é, é meio difícil. A maioria dos jovens hoje, nós estamos tentando trabalhar assim mais com a base né, o início. Nosso foco principal é o início, pra ver se a gente,

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<sup>108</sup> Scouts & community

<sup>109</sup> Scouts & community

<sup>110</sup> Lack of volunteer

<sup>111</sup> Willingness to work with youth

<sup>112</sup> Willingness to work with youth

<sup>113</sup> Willingness to work with youth

nós conseguimos moldar essas crianças<sup>114</sup> pra na sua fase de adolescência ter já um seguimento Escoteiro. Porque trazer jovens já adolescentes se torna é, mais difícil hoje pela questão social mesmo do município<sup>115</sup>.

**O que que o jovem aqui de benjamin fala, conhece do Movimento Escoteiro? A visão que ele tem de escotismo para o que tinha antigamente. Quando começou as diferenças?**

É, tem diferença sim. Hoje quem participa ele já tem uma noção bem mais conceituada do movimento, tem uma visão muito melhor. Quem ainda não participa, muitas das vezes questiona o que fazemos, pra que que o movimento serve, alguma coisa parecida. A visão muitas das vezes pra quem não tem conhecimento<sup>116</sup> é de é um grupo de jovem comum, como qualquer outro, que apenas forma atividades pra acampar, pra viver de assim de uma forma em grupo, forma livre, mas que eu vejo assim no pensamento que eles não tem a ideia dos fundamentos que nós temos, dentro desse movimento, né. De todo o processo educativo que se tem<sup>117</sup>.

**Como que é a atividade Escoteira hoje pros jovens? Questão de alguma especialidade, alguma progressão, acampamento. Como que tá pra eles fazer isso tudo, na sua visão como escotista e dirigente?**

Olha, aqui questão de acampamento aqui é o que todo escoteiro adora. Mas temos a nossa corte de honra que organiza too esse trabalho de atividade, tem as atividades programadas por mês, e nos desenvolvemos as quintas-feiras nossas reunião, fazemos as atividades. As progressões a gente entra, nós temos muita parceria. Dependendo do nível de progressão nós temos as parcerias que fazem as atividades com os jovens<sup>118</sup>, pra que eles adquiram essas progressões. As atividades de fato são bem diferenciadas<sup>119</sup>. Nós procuramos seguir muito a questão dos livros Escoteiros né, dos guias pra que não saia nada do conforme.

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<sup>114</sup> Willingness to work with youth

<sup>115</sup> Community problems

<sup>116</sup> Lack of information

<sup>117</sup> Importance of Scouting

<sup>118</sup> Willingness to work with youth

<sup>119</sup> Willingness to work with youth

**E como que é o suporte que tem da. Por ex., a gente vem de vez em quando, saber como que tá, como é que se dá essa comunicação pra manter o Escotismo funcionando, pra ter a, a UEB mesmo apoiando. Como é esse apoio assim? Existe apoio do governo, da UEB, como é que funciona?**

Olha, nossas atividades hoje, nós procuramos desenvolver todos os projetos que a UEB tem no seu calendário, de acordo com a Região Escoteira também daqui do Amazonas. Mas suporte, é basicamente as nossas pesquisas<sup>120</sup> mesmo que nós temos de acordo com o que nós procuramos lá no. Nosso grupo por exemplo, não tem uma biblioteca, biblioteca eficaz do movimento<sup>121</sup>. A Região Escoteira de todo esse período<sup>122</sup> é, pela primeira vez ano passado esteve aqui, na nossa região. Foi um avanço muito grande com os cursos administrados. Muita coisa que nós achávamos que estava perfeito já estava muito arcaico no nosso conhecimento. Então esse suporte aí foi de excelente qualidade, mas é o mínimo que nós temos<sup>123</sup>. Nós, nós procuramos fazer essas pesquisas<sup>124</sup>, buscar as novidades, pra tentar colocar no movimento, no nosso grupo.

**Quantos voluntários adultos tem no grupo hoje?**

Voluntários? Tem, nós temos na chefia aproximadamente uns 20, aproximadamente uns 20 voluntários.

**E quantos jovens têm no seu grupo?**

Registrados no geral, 59. É, dos 20 que temos hoje, dos voluntários, alguns é inclusão. Então pelo total..

**O que é inclusão?**

Pela primeira vez que estão participando realmente, registrado no grupo né. Tinham a contribuição sem registro.

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<sup>120</sup> Lack of material/structure

<sup>121</sup> Lack of material/structure

<sup>122</sup> Abandonment

<sup>123</sup> Abandonment

<sup>124</sup> Abandonment



**Mas independentemente do oficial, do registro, quantas pessoas envolvem o grupo em atividade?**

Vamos colocar o numero de umas 70, 69 pessoas no geral.

**Transcription,** Benjamin Constant, interview with Chief Scout.

MVI\_4785.MOV



**E dá de pensar, a gente falou bastante da comunicação né, com os escritórios, com os guias. Como que é pensar nas atividades pra realidade de vocês?**

Assim ó, a gente pra organizar as atividades, primeiro a gente se reúne pra fazer um planejamento né? E aí a gente vai nos livros, POR. E aí estuda a maneira mais fácil de fazer as atividades, só que a gente traz pra nossa realidade<sup>125</sup>. Porque assim, o POR é do movimento, mas a nossa realidades é outra<sup>126</sup>, então a gente trabalha em cima da

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<sup>125</sup> Different reality

<sup>126</sup> Different reality

realidade que nós temos.<sup>127</sup> E a faixa etária das crianças também, que são do Movimento Escoteiro, entendeu?

**Queria que tu contasse então como que é uma atividade padrão de vocês sabe, se difere muito de alguém de Curitiba, da UEB, de alguém do Rio Grande do Sul. Como que é a atividade, vocês se reúnem no sábado, em outro dia, como é que funciona?**

Nossos encontros são nos sábados, e daí a gente faz a atividade como se fosse uma reunião. A gente faz a reunião né? Primeiro trabalha sobre os ensinamentos do movimento já, conforme os livros, e depois faz atividades recreativa, práticas, né? Leva o grupo lá pro campo, que a gente tem um campinho aí fora, e aí leva o grupo pra lá e faz atividade. Mas as atividades não são muito diferente do que a gente já vê não, porque nós baixamos o vídeo da internet, assistimos e pega aquela atividade e faz adaptação pra nossa<sup>128</sup>, entendeu?

**E o jovem, quantas pessoas estão no grupo hoje?**

Hoje, nós temos ao todo 40 jovens.

**E adultos?**

Adultos nós temos 4 adultos. Essa é a nossa dificuldade<sup>129</sup> assim porque os adulto hoje eles tem muito trabalho fora e eles não trabalham, não tem tempo pra trabalhar com a gente. É isso com as nossas necessidade de ter adultos voluntário<sup>130</sup> né, pro trabalho do movimento.

**E isso se dá pela aceitação dos pais? Assim, os pais que colocam os filhos no movimento colocam só porque o coleguinha está ou eles acreditam mesmo?**

Não, os pais eles confiam na gente<sup>131</sup>. Eles confiam no nosso trabalho, vê que o trabalho é bom<sup>132</sup>. Só que é assim. Eles querem que os filho participe, mas ao mesmo

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<sup>127</sup> Different reality

<sup>128</sup> Different reality

<sup>129</sup> Lack of structure

<sup>130</sup> Lack of structure

<sup>131</sup> Trust

<sup>132</sup> Importance of Scouting

tempo eles não venham participar<sup>133</sup>, entendeu? Alguns vem, mas a maioria não. Então eles confiam na gente<sup>134</sup>, eles traz os filhos, entregam a gente, vão pra casa né, e no horário vem pegar depois. E assim, o amor que a gente tem com os filhos dele é mesmo como se fosse com o nosso né. Porque eu também tenho duas filhas e elas faz parte do Movimento Escoteiro desde quando elas nasceram, porque desde que eu engravidei delas elas faz parte do Movimento Escoteiro e pra mim é um grande ensinamento,<sup>135</sup> um grande domínio pra viver a vida. Então o Movimento Escoteiro assim, faz parte da gente<sup>136</sup> porque a gente gosta de dá. Dá amor pras crianças<sup>137</sup>, porque assim a nossa amizade com eles, nosso afeto se torna assim muito, muito assim, como posso falar, muito intenso, e quando eles chegam eles já dão sempre alerta e em vez de dar a mão ele abraça a gente como se dissesse “eu estou aqui e estou pra ficar”, e isso que faz a gente trabalhar no movimento<sup>138</sup>, a buscar mais recursos pra melhorar mais as atividades né. E cada atividade, assim. hoje eu já estudo os livros, baixo pela internet, e pego os livros, estuda as atividades, faz toda reunião uma atividade diferenciada, toda reunião não fazer aquela que a gente já fez semana passada, mas nova pra que eles tenham mais vontade de participar<sup>139</sup>.

### **E depois que começou o projeto Escotismo Amazônico?**

Melhorou muito<sup>140</sup>. Porque assim, a gente não tinha acesso<sup>141</sup> a tantos livros que nós ganhamos agora, e também a gente não tinha a formação<sup>142</sup> de como fazer, planejar as reuniões, de como montar a atividade. E hoje a gente já sabe montar, já aprendemos a montar no curso básico, e foi muito bom. Cada dia, cada momento que nós passamos fazendo o curso básico, e melhorou muito<sup>143</sup> pra nós, e eu comecei a

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<sup>133</sup> Lack of information

<sup>134</sup> Trust

<sup>135</sup> Importance of Scouting

<sup>136</sup> Importance of Scouting

<sup>137</sup> Willingness to work with youth

<sup>138</sup> Willingness to work with youth

<sup>139</sup> Willingness to work with youth

<sup>140</sup> Willingness to work with youth

<sup>141</sup> Lack of material/structure

<sup>142</sup> Lack of material/structure

<sup>143</sup> Improvements

aprender melhor ainda, porque eu comecei a dizer “ah não, eu preciso ler, preciso estudar mais pra poder organizar as atividade”<sup>144</sup>.

**E isso aqui pra região, o Escotismo já foi muito forte e teve uma recaída – ou por motivo de grupo ou por motivo da própria cidade. E hoje, como é que vocês vêm o futuro dos grupos, do Escotismo?**

Não, hoje assim com o curso que nós tivemos e a atividade que a gente tamo realizando agora, a gente vai conseguir trazer<sup>145</sup> mais jovens pro grupo com certeza pro movimento. Porque é assim, o jovem tá vendo, pro seu perceber, todo dia, todas as reuniões entra um jovem diferente no movimento, porque assim, ele vê as atividade que a gente tá programando, ele assiste, tem vontade de entrar. Então eu acho que esse, o curso que tá vindo para cá, o projeto, ele vem nos ajudar<sup>146</sup> assim nessa parte de dizer “olha, nós precisamos planejá, organizá, e que o jovem entre no movimento”.

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<sup>144</sup> Willingness to work with youth

<sup>145</sup> Willingness to work with youth

<sup>146</sup> Improvements

**Transcription**, Benjamin Constant, interview with Chief Scout.

MVI\_4783.MOV



**Quantos sêniores vocês tem no grupo?**

A gente tem, deixa eu lembrar, 14. Na ativa agora temos 14 sênior.

**Quais as atividades da Tropa Sênior? Como é que é o interesse dos jovens?**

Bem, é geralmente é assim. Quando a gente faz o convite, é os próprios membros faz o convite aos colegas, aí as próprias atividades faz uma certa seleção pras pessoas que tem uma aptidão para o movimento. E aquelas pessoas que ai continuam com atividades, e as correspondem muito bem, que são muito ativos nas atividades. Pouquíssimas exceções, mas de um modo geral são atividades, são atividades são bem aplicadas as atividades que são desenvolvidas.

**E esses 15, eles já vêm desde lobinho, escoteiro, entraram agora?**

A nossa realidade a maioria não. Alguns que estão migrando da Tropa Escoteira para a Sênior, mas a maioria é, estão vindo com a faixa etária pra Tropa Sênior.

**Como que é, eles entram como Sênior e permanecem até ser Pioneiro, tem uma saída?**

Bom, até onde a gente pode perceber depois de uma breve reativação, a maioria eles continuam. Inclusive já teve alguns que já migraram pro Clã Pioneiro, mas geralmente a maioria continua. Inclusive hoje a gente tem a maioria dos adultos que fizeram formação, inclusive pela, recentemente proporcionado pela Região Escoteira e Nacional, é, a maioria Pioneiros que a gente tá inserindo agora pra atuar<sup>147</sup> como assistente nas Tropas, nas Seções.

**E como é a visão da sociedade sobre o Grupo? A gente comentou antes que as pessoas desconhecem, como em qualquer outro lugar do Brasil..**

Ainda infelizmente a gente tem uma visão muito, com muitos pensamentos errôneos a respeito da atividade<sup>148</sup>. Então aí aos poucos a gente tá tentando inserir as tropas na comunidade<sup>149</sup> pra tentar mudar essa situação. Mas a população ainda entende muito pouco<sup>150</sup> sobre o novo movimento, apesar da gente existir há um tempão. Sabe que existe mas a questão da função propriamente dita fica a desejar.

**O Grupo existe desde quando?**

Ele foi fundado em 68. Dezembro do ano passado nós fizemos 45 anos de existência. Só que aí tem aqueles impasses de questão de 'registro', da dificuldades<sup>151</sup>, essas coisas. Mas ele foi fundado em 68, nosso grupo.

**Qual é a maior dificuldade hoje em ser Escoteiro aqui?**

É a questão geográfica né e a carência da população<sup>152</sup>. Quer dizer, nem tanto a culpa carência, as vezes é a desinformação, o grau de instrução das famílias dos membros. Que as vezes dificulta um pouco, por não entender muito a finalidade<sup>153</sup>. As vezes também não tem muito acompanhamento da realidade, então assim isso dificulta um pouco as nossas atividades. Mas a própria sociedade que do fato de ser

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<sup>147</sup> Importance of Scouting

<sup>148</sup> Lack of information

<sup>149</sup> Scouts & community

<sup>150</sup> Lack of information

<sup>151</sup> Lack of material/structure

<sup>152</sup> Lack of infrastructure

<sup>153</sup> Lack of information

muita assim exposto a certas situações sociais<sup>154</sup>, finda que isso também dificulta, questão de drogas, essas coisas assim.

**Pra finalizar então, hoje o grupo ele se mantém caminhando com apoio do próprio voluntário, da família, como que é fazer atividade e manter o grupo escoteiro funcionando?**

A gente conta muito com o apoio hoje da chefia né, diretamente da própria chefia, dos próprios membros também, dos integrantes que fazem parte, do esforço deles né, próprio. E de alguns pais que ainda é, acredita no trabalho e nos ajuda a desenvolver. Questão de algumas pessoas, diretor de escola que também as vezes cede um espaço ou outro pra gente desenvolver as atividades, reuniões, essas coisas.

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<sup>154</sup> Community problems